THE GREAT HOROLOGION

The Great Horologion

Or

Book of Hours

VOLUME ONE

Translated from the Greek by the

HOLY TRANSFIGURATION MONASTERY
BOSTON, MASSACHUSETTS
2020

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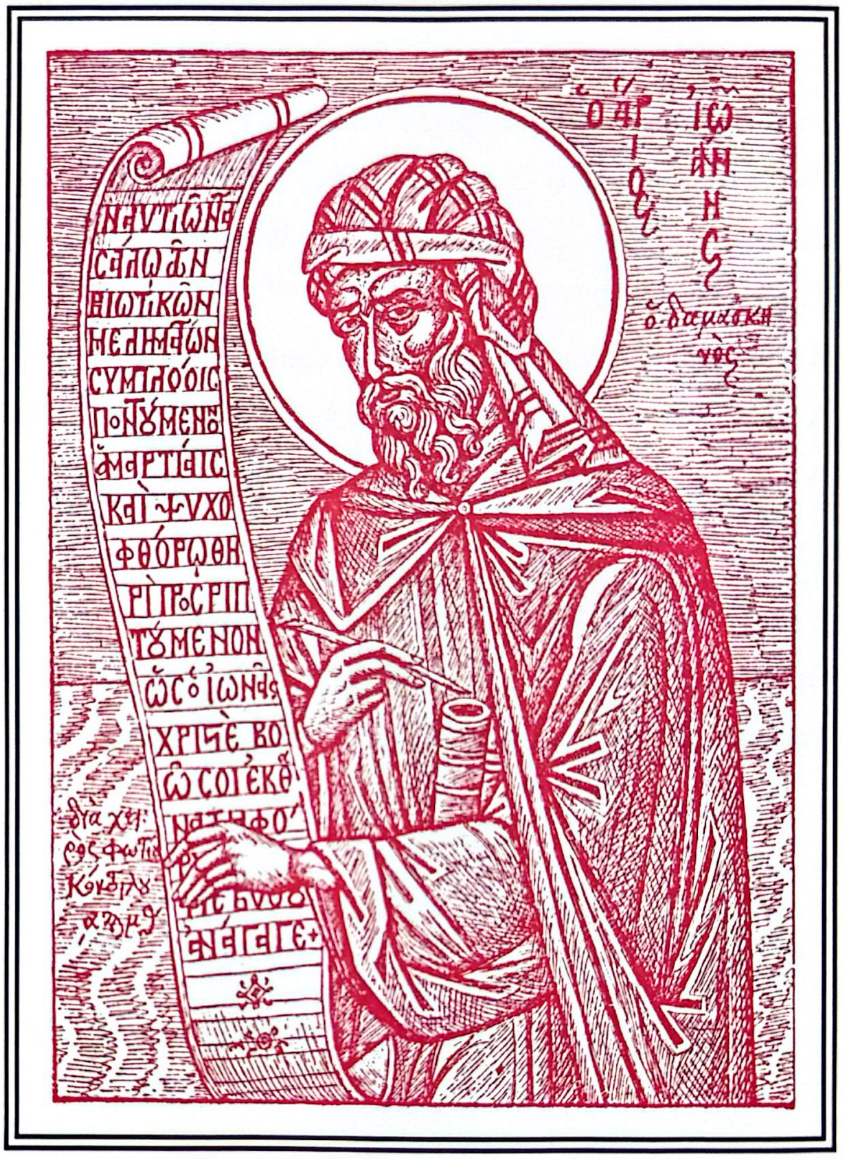
Ὁ ἅγιος Ἰωάννης ὁ Δαμασκηνός
ΝΑΥΤΙΩΝ ΕΝ
ΣΑΛΩ ΤΩΝ
ΒΙΩΤΙΚΩΝ
ΜΕΛΗΜΑΤΩΝ
ΣΥΜΠΛΟΟΙΣ
ΠΟΝΤΟΥΜΕΝΟΣ
ΑΜΑΡΤΙΑΙΣ
ΚΑΙ ΨΥΧΟ
ΦΘΟΡΩ ΘΗ
ΡΙ ΠΡΟΣΡΙΠ
ΤΟΥΜΕΝΟΝ
ΩΣ Ο ΙΩΝΑΣ
ΧΡΙΣΤΕ ΒΟ
Ω ΣΟΙ ΕΚ ΘΑ
ΝΑΤΗΦΟ
ΡΟΥ ΒΥΘΟΥ
ΑΝΑΓΑΓΕ

SAINT JOHN OF DAMASCUS

Monk of Saint Sabbas Monastery, Presbyter,
Confessor for the Holy Icons' Sake, God-inspired
Hymnographer and Composer of Sacred Melodies
Used by the Church throughout the Ages
Commemorated December 4

Preface

In the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.

It is good to give praise unto the Lord,
and to chant unto Thy Name, O Most High,
To proclaim in the morning Thy mercy,
and Thy truth by night.

PSALM 91:1–2

THE *Great Horologion* is a handbook for anyone who wishes to pray, either in common or in private, with the words and forms bequeathed us by the Apostles, the holy Fathers, and all the Saints, under the inspiration of the Holy Spirit. It provides not only the order of the services, but supplies also the invariable texts which form their structure. In it are found the psalms which are appointed for the prescribed times of prayer throughout the whole day and night, for, according to the Psalmist: "Seven times a day have I praised Thee for the judgments of Thy righteousness" (Psalm 118:164), and: "At midnight I arose to give thanks unto Thee for the judgments of Thy righteousness" (Psalm 118:62). Also herein are the texts of fixed hymns and prayers which are part of the daily cycle. Thus the Church gives us opportunity to foster the remembrance of God and sanctify the night and the day, "giving praise unto the Lord, and chanting unto Thy Name, O Most High," in the Midnight Service (also called Nocturns) and Matins, in the First, Third, Sixth, and Ninth Hours (which correspond roughly to our time of dawn, nine o'clock, noon, and three o'clock),[1] Vespers (evening), and Compline (after the evening meal, before the night's rest). These services of the daily cycle of prayer form Part One.

Part Two contains the Calendar for the year (also called the *Menologion*), indicating on what day each Saint or Feast is celebrated and providing the appointed Dismissal Hymn (Troparion) and Kontakion. The Feasts of the *Triodion* and *Pentecostarion* also have their Dismissal Hymns and Kontakia listed, along with those for daily use and for the Resurrection, together with the requisite Theotokia. Part Three contains the prayers for Holy Communion, akathists, and supplicatory canons.

We used as the model for our edition the *Μέγα Ὡρολόγιον* of 1857 by Bartholomew of Imbros, a hieromonk of the Monastery of Koutloumousiou on Mount Athos, which was printed at the Phoenix Press in Venice. This edition is a corrected and amplified version of his edition of 1832, which had been compared with earlier versions and corrected by the Patriarchate in Constantinople. All subsequent versions by other publishers, including our own translation, have faithfully copied it, occasionally adding some supplementary material.

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[1] The subtitle "Book of Hours" on the title page gives the literal meaning of *Ὡρολόγιον*. Another common meaning is "instrument for telling time," such as a sundial, or a water-clock, *e.g.*, the large "Horologion" outside the Hagia Sophia in Constantinople.

We can no longer assume that everyone is familiar with the order of the services or can easily find a place to learn them. We have therefore amplified the ofttimes elliptical rubrics in the original, although we attempted to avoid making them too painstaking by listing all sorts of exceptions, but have only given the general or regular usage. In addition, in America many differing *Typicons* are in use, each with its own variations: these all could not be conveniently given in full. We have tried to be as terse as possible without sacrificing clarity, and have limited ourselves to indicating that there are exceptions and variations, which must be sought for by the readers from the *Typicon* or the books containing the variable parts of the service, where any change or variation is usually immediately obvious. Moreover, we have printed many repeated texts in full where the original simply gives the direction for a text to be said.

As another aid in making the services easier to use, we have printed the regular and most frequent form first, so that it can be read through without being interrupted with rubrics and variations referring to an "Alleluia"[1] or Great Lent, as happens with the 1857 edition. At the point in the regular service where an "Alleluia" or Lenten service would introduce a change in structure, there is an indication to stop and turn forward to a sign ✥ where the Lenten service will proceed to the end according to its own form and with its own variations. Although this method entails not a little duplication, it obviates the often confusing rubrics of the hieromonk Bartholomew's original and requires less turning back and forth since each portion is complete in itself.

This is especially so in the service of the Hours. Each Hour has been printed first in the ordinary form, that is, the way the Hour is to be read on all Sundays and Saturdays and on most days of the year, when "God is the Lord" is chanted in Matins. The amplified form—read on those fast days when "Alleluia" instead of "God is the Lord" has been chanted in Matins and when the Divine Liturgy is not served—has been printed after the ordinary one in order to simplify the rubrics and the recitation. At the sign ✥ in the ordinary Hour, the reader turns to the page indicated and, at the beginning of the new section, continues and completes the amplified Hour. As in the original Greek editions, each Mid-hour follows immediately after its proper Hour. The Mid-hours are not read during the Holy and Great Fast or on Saturdays and Sundays, but are read on fast days in which "Alleluia" has been chanted in Matins.

The *Great Horologion* is not a priest's service book, such as the *Ἱερατικόν* or the *Εὐχολόγιον*, therefore litanies and prayers and exclamations reserved to the clergy are not usually included but only indicated. As a help for chanters, we have included material which is not readily available in English or is scattered in various books. After the Typica, where the Divine Liturgy would normally be served, we have added the Prokeimena and Alleluias for the Epistles and Gospels for every day of the week and for Saints' feasts, the daily Communion Hymns, and the Cherubic Hymns. At the end of Part Two (the Calendar and Dismissal Hymns), we have put the Katavasiae for the seasons of the year and also the *Eclogarion* used at vigils. The *Eclogarion* includes the Polyeleos, that is, Psalms 134 and 135; "By the waters of Babylon," Psalm 136; selected psalmic verses for the third kathisma of Matins for feasts celebrated with a vigil; and "Blessed is the Man" for Great Vespers, that is, the first stasis of the first kathisma of the Psalter arranged for chanting. All Psalms and Old Testament references correspond to the Septuagint.

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[1] See the note explaining "Alleluia" on page 14.

In the Calendar which indicates what Saint or Feast is celebrated on any day, or whether it is an Alleluia, we have included Saints not formerly listed in the Greek *Synaxaria;* we have also supplemented the accounts given in the Greek, which sometimes give no more information than the name of the Emperor under which the Saint was martyred.

At the end of the *Great Horologion,* we have added an Index of names of Saints with the days on which they are celebrated. Some *Horologia* have had an index, but it was usually limited to the Saints named in their calendars, or a few more. This new index contains the Feasts of our Lord and of the Mother of God, many commemorations and synaxes, and more than four and a half thousand Saints or companies of Saints (such as the 20,000 Martyrs of Nicomedia) listed in calendars and *menologia* of the local Churches, from antiquity to the Russian and Serbian New Martyrs.

Lastly we have included the *Paschalion,* a table giving the dates on which Pascha is celebrated from the years 2020 to 2100.

All the Church has benefited from the labors of the pious hieromonk Bartholomew, whose name should first be listed in acknowledgment. His codification of the *Great Horologion* has been adjudged the best and been copied everywhere. We consulted other Greek editions, the *Typicon* of Saint Sabbas (the 1540 and the 1771 editions), the Slavonic Вели́кій Часосло́въ, K. N. Nikol'skii, *An Aid to the Study of the Liturgical Order* (*Typicon*) *of the Orthodox Church,* sixth edition, 1900 [in Russian], and numerous other works to verify rubrics and texts. As with most translations, prior works have both helped and influenced us. Among the many translators we wish to mention are Father Michael Gelsinger (Theodore, monk, in the Holy Schema); Isabel Hapgood; Father Laurence of Holy Trinity Monastery in Jordanville, New York; Bishop Kallistos (Ware); Mother Mary of the Convent of the Veil of the Mother of God in France; and J.N.W.B. Robertson.

Beloved Christians, it is our fervent hope that this edition of the *Great Horologion* will be to the edification and salvation of all who use it. May he who perceives its flaws show charity to our shortcomings; may he who benefits from it give God the glory; and may all pray for us, that we find mercy in the day of judgment.

HOLY TRANSFIGURATION MONASTERY

Pascha, 1996

A Note on Days Designated as "Alleluia"

THE phrase "If it is an Alleluia" (or "If Alleluia was chanted"), found in rubrics throughout the daily services, refers to week days in the Great Fast and in the Fasts of the Nativity and of the Holy Apostles thus designated in the *Great Horologion,* on which a threefold Alleluia is chanted in place of "God is the Lord" at Matins, and on which other variations appropriate to a solemn day of fasting are observed; the full Divine Liturgy is not celebrated on these "Alleluia" days: the Service of the Typica is read after the Ninth Hour and during the Great Fast the Liturgy of the Presanctified Gifts may be celebrated. (Note that these variations in the service on an Alleluia day never apply on Saturdays except at the Hymn of the Guiding Light, not even when the special Saturday Alleluia is used instead of "God is the Lord." See page 61 of Matins.)

We have followed previous editions of the Greek *Horologion* in the designation of Alleluias on calendar days; however, those in March are observed only when they fall in the Great Fast, and those in May and June when they fall in the Fast of the Holy Apostles.

The Alleluias of the week days of the Great Fast (specified in the *Triodion*) are universally observed. According to current usage, however, those at other times of the year are optional, and we have indicated them as such ("If Alleluia is chanted").

According to the *Typicon* of some monasteries, Alleluias are also observed on other days during the Holy Fasts.

For a more complete discussion of the arrangement of these variants in the services in this book, please read the preceding Preface.

A Note on the Second Edition

Over the twenty-three years since the first printing of the *Great Horologion* in 1997, a number of errata were found. All have been corrected in this edition. Most were minor errors (*e.g.,* June 19, that Saint John Maximovitch reposed in San Francisco, whereas he reposed in Seattle; the direction "Wine and oil allowed" was omitted from Oct. 18, Nov. 12, and Aug. 31; incorrect punctuation or capitalization) that are too numerous and, for the most part, too trifling to list in full. The following textual mistakes ought to be noted:

- For the Hymns to the Trinity in Matins, we mistakenly followed the order of hymns found in the Greek *Triodion.* Since we translated the *Triodion* before the *Horologion,* the Hymns to the Trinity as translated there were simply imported into the *Horologion.* Both the *Horologion* and the *Octoëchos,* however, follow a slightly different order (beginning with Second Tone, the order of the first two hymns is sometimes reversed). We corrected this for the *Octoëchos,* and here correct it in the *Horologion.*
- One of the concluding hymns of Great and Small Compline was given as "On seeing Thine unjust slaughter, O Christ, *Thy pure Mother* . . ." It has been corrected to ". . . *the pure Virgin* . . ."
- In the *Menologion,* the Hypakoë for the Sunday before the Nativity of Christ, December 18–24, repeated the Hypakoë of the previous Sunday, December 11–17. The Hypakoë proper to December 18–24 was printed in the *Menaion,* and has also been corrected here.

With the publication of the complete *Menaion* in 2005, a format was established that has been followed for the *Pentecostarion, Holy Week,* and the *Octoëchos* and will be also used, with the Lord's help, in the *Triodion* that we hope to publish in 2021 or 2022. The same type face, in the same size and line-spacing, that is used in them, is used in this second edition of the *Horologion,* to eliminate any adjustment the eye might have had to make in switching between books in different fonts and sizes.

In the Introduction to the *Menaion* we mention including "over two hundred additional Saints of the Orthodox West and North Africa not in the *Horologion* Index." These have been incorporated into the Index of this edition, along with the following:

September 7: The holy New Confessor Chrysostom, Metropolitan of Florina
October 3: The holy Elder Ieronymos of Aegina
January 7: The holy New Hieromartyr Mark, Bishop of the Catacomb Church in Russia (AKA Michael Novoselov)
March 12: The Icon of the Most Holy Theotokos of Rome (*Salus Populi Romani* — "Salvation of the Roman People")
August 9: The holy Presbyter Samuel of Edessa
August 12: The Righteous Martyr Otar of Garedja Monastery in Georgia
August 16: The holy Elder Joseph the Hesychast (AKA the Cave-dweller) of Mount Athos
August 20: Saint Stephen the First King, and Saint Hierotheus the First Bishop, of Hungary; The holy New Martyr Theocharis of Neapolis in Cappadocia

For this edition, accounts of the following, with Dismissal Hymn and Kontakion, have been added to the *Menologion:*

October 3: The holy Elder Ieronymos of Aegina
October 10: The holy Elder Ambrose of Optina
November 8: Saint Philaret the New Confessor, Metropolitan of New York
December 10: The holy Virgin Martyr Eulalia of Merida
January 3: Saint Genevieve of Paris
January 21: The holy Hieromartyrs Fructuosus, Bishop of Tarragona, and his Deacons Augurius and Eulogius
February 1: Saints Perpetua and Felicity of Carthage and those with them
February 17: The holy Presbyter Nicholas Planas of Athens
March 11: The holy Hieromartyr Eulogius of Cordova
April 10: The holy New Hieromartyr Gregory the Fifth, Patriarch of Constantinople
April 17: Saint Macarius of Corinth
May 8: The Miracle of the Icon of the Mother of God of Cassiopeia
May 9: The holy Elder Joseph of Optina
June 5: Saint Boniface of Crediton, Archbishop of Mainz, Enlightener of Germany
July 31: Saint Germanus, Bishop of Auxerre
August 16: The holy Elder Joseph the Hesychast of Mount Athos

Many accounts from the first edition have been supplemented and, where necessary, corrected, of which the following are the most significant:

November 9: Saint Matrona of Constantinople
February 5: The holy Virgin Martyr Agatha of Sicily
February 6: Saint Photius the Great, Patriarch of Constantinople
May 12: Saint Epiphanius, Bishop of Cyprus
The Second Sunday of the Fast: Saint Gregory Palamas, Archbishop of Thessalonica

The most obvious difference, however, is that this second edition has been broken into two volumes. Had we been content to limit the Saints included in our *Menologion,* with their accounts and hymns, to what is in the original Greek editions of the *Horologion,* a far less bulky book would have resulted. This would have seemed inadequate for today's faithful, so a bulky book was the result. The *Menologion* is by far the largest single section of the book. By placing the *Troparia of the Immovable Feasts* (that is, the *Menologion*) and of the *Moveable Feasts* (the *Triodion* and *Pentecostarion*) with the *Index of Saints* and *Paschalion,* in a separate volume, each volume becomes easier to handle and allows us to use sixty-pound instead of fifty-pound weight paper, with enhanced durability.

Since the Dismissal Hymns and Kontakia of the *Troparia* of Part Two are typically used in conjunction with the services in Part One, having them in a separate volume will also eliminate the page-flipping necessary when the hymns are in the same volume with the services.

To avoid disrupting the unity of the book, the Table of Contents for Volume One includes the *Troparia, Index,* and *Paschalion* in their logical order in the *Horologion,* but instead of a page number it indicates in brackets that they are in Volume Two. The Table of Contents for Volume Two comprises only the *Troparia, Index,* and *Paschalion,* but the full Table of Contents of both volumes is provided as an appendix for reference.

The Preface, Note on "Alleluia Days," and this Note on the Second Edition, are identical in both Volumes of the *Horologion.*

The Great Horologion

PART ONE

The Daily Cycle of Services

- Prayers Upon Awakening
- The Midnight Service for Weekdays, Saturdays, and Sundays
- The Service of Matins
- The Hours
  - The First, Third, Sixth, and Ninth Hours with Mid-Hours
  - The Service of the Typica
  - Antiphons, Prokeimena, Alleluia, Cherubic Hymns, and Communion Hymns for the Divine Liturgy
  - The Service of the Refectory
- The Service of Vespers
- The Prayers in the Refectory
- The Service of Great Compline
- The Service of Small Compline

Prayers Upon Awakening

Awaking from sleep and arising from bed, stand with piety and fear of God and say:

IN the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

OUR Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Then the following Troparia to the Holy Trinity:

AS we arise from sleep, we fall down before Thee, O Good One, and we cry unto Thee with the hymn of the Angels, O Mighty One: Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

Glory to the Father, and to the Son, and to the Holy Spirit.

HAVING raised me from bed and from sleep, O Lord, enlighten my mind and my heart, and open Thou my lips that I may praise Thee, O Holy Trinity. Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

Both now and ever, and unto the ages of ages. Amen.

Of a sudden the Judge shall come, and the deeds of each shall be laid bare. But let us cry out with fear in the midst of the night: Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

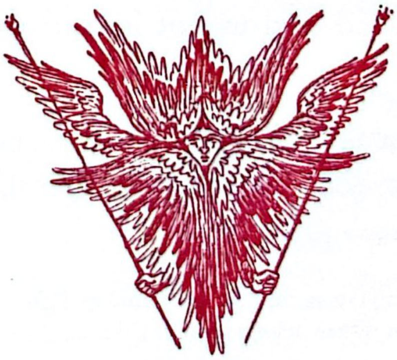
Lord, have mercy (*twelve times*) *and the following Prayer:*

A PRAYER OF THANKSGIVING, WITH SUPPLICATION

As I rise from sleep I thank Thee, O Holy Trinity, for because of Thy great goodness and long-suffering Thou wast not wroth with me, the slothful and sinner, nor didst Thou destroy me in mine iniquities, but didst show Thy wonted love for man, and when I was prostrate in despair, Thou didst raise me to keep the morning watch and glorify Thy dominion. And now enlighten Thou the eyes of my mind, open my mouth to meditate on Thy words and to understand Thy commandments, and to do Thy will, and to chant unto Thee in heartfelt confession, and praise Thine All-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

ANOTHER PRAYER

Glory be to Thee, O Almighty God and King, for in Thy divine and man-befriending providence Thou hast deemed me, who am a sinner and unworthy, worthy to rise up from sleep and to enter Thy holy House. O Lord, receive the voice of my supplication, as Thou dost receive that of Thy holy noetic Powers; and be Thou well-pleased that with a pure heart and in a spirit of humility praise be offered unto Thee from my defiled lips; so that I with the radiant lamp of my soul may also become a communicant with the wise virgins, and glorify Thee, God the Word, glorified in the Father and the Spirit. Amen.



The Midnight Service

FOR WEEKDAYS

If a priest be present, he giveth the blessing: Blessed is our God, always, now and ever, and unto the ages of ages.

The reader: Amen. *But if there be no priest, then say:* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Glory to Thee, our God, glory to Thee.[1]

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)[2]

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

OUR Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

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1. If the superior or a priest be present, he says the "Glory to Thee . . ." and "Heavenly King . . ." If not, these are said by the reader. These prayers are not said from the Sunday of Pascha until the Sunday of Pentecost.

2. During the Paschal Season (that is, until the Ascension), we say the Paschal Troparion "Christ is risen . . ." (thrice) instead of the Trisagion (that is, "Holy God").

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now. *Then, making three reverences:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And straightway the Fiftieth Psalm:

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Then we read the Seventeenth Kathisma, commonly referred to as The Blameless.

PSALM 118

FIRST STASIS

BLESSED are the blameless in the way, who walk in the law of the Lord.

Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.

For they that work iniquity have not walked in His ways.

Thou hast enjoined Thy commandments, that we should keep them most diligently.

Would that my ways were directed to keep Thy statutes.

Then shall I not be ashamed, when I look on all Thy commandments.

I will confess Thee with uprightness of heart, when I have learned the judgments of Thy righteousness.

I will keep Thy statutes; do not utterly forsake me.

Wherewithal shall a young man correct his way? By keeping Thy words.

With my whole heart have I sought after Thee, cast me not away from Thy commandments.

In my heart have I hid Thy sayings that I might not sin against Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

With my lips have I declared all the judgments of Thy mouth.

In the way of Thy testimonies have I found delight, as much as in all riches.

On Thy commandments will I ponder, and I will understand Thy ways.

On Thy statutes will I meditate; I will not forget Thy words.

Give reward unto Thy servant, quicken me and I will keep Thy words.

O unveil mine eyes, and I shall perceive wondrous things out of Thy law.

I am a sojourner on the earth, hide not from me Thy commandments.

My soul hath longed to desire Thy judgments at all times.

Thou hast rebuked the proud; cursed are they that decline from Thy commandments.

Remove from me reproach and contempt, for after Thy testimonies have I sought.

For princes sat and they spake against me, but Thy servant pondered on Thy statutes.

For Thy testimonies are my meditation, and Thy statutes are my counsellors.

My soul hath cleaved unto the earth; quicken me according to Thy word.

My ways have I declared, and Thou hast heard me; teach me Thy statutes.

Make me to understand the way of Thy statutes, and I will ponder on Thy wondrous works.

My soul hath slumbered from despondency, strengthen me with Thy words.

Remove from me the way of unrighteousness, and with Thy law have mercy on me.

I have chosen the way of truth, and Thy judgments have I not forgotten.

I have cleaved to Thy testimonies, O Lord; put me not to shame.

The way of Thy commandments have I run, when Thou didst enlarge my heart.

Set before me for a law, O Lord, the way of Thy statutes, and I will seek after it continually.

Give me understanding, and I will search out Thy law, and I will keep it with my whole heart.

Guide me in the path of Thy commandments, for I have desired it.

Incline my heart unto Thy testimonies and not unto covetousness.

Turn away mine eyes that I may not see vanity, quicken Thou me in Thy way.

Establish for Thy servant Thine oracle unto fear of Thee.

Remove my reproach which I have feared, for Thy judgments are good.

Behold, I have longed after Thy commandments; in Thy righteousness quicken me.

Let Thy mercy come also upon me, O Lord, even Thy salvation according to Thy word.

So shall I give an answer to them that reproach me, for I have hoped in Thy words.

And take not utterly out of my mouth the word of truth, for in Thy judgments have I hoped.

So shall I keep Thy law continually, for ever, and unto the ages of ages.

And I walked in spaciousness, for after Thy commandments have I sought.

And I spake of Thy testimonies before kings, and I was not ashamed.

And I meditated on Thy commandments which I have greatly loved.

And I lifted up my hands to Thy commandments which I have loved, and I pondered on Thy statutes.

Remember Thy words to Thy servant, wherein Thou hast made me to hope.

This hath comforted me in my humiliation, for Thine oracle hath quickened me.

The proud have transgressed exceedingly, but from Thy law have I not declined.

I remembered Thy judgments of old, O Lord, and was comforted.

Despondency took hold upon me because of the sinners who forsake Thy law.

Thy statutes were my songs in the place of my sojourning.

I remembered Thy Name in the night, O Lord, and I kept Thy law.

This hath happened unto me because I sought after Thy statutes.

Thou art my portion, O Lord; I said that I would keep Thy law.

I entreated Thy countenance with my whole heart: Have mercy on me according to Thy word.

I have thought on Thy ways, and I have turned my feet back to Thy testimonies.

I made ready, and I was not troubled, that I might keep Thy commandments.

The cords of sinners have entangled me, but Thy law have I not forgotten.

At midnight I arose to give thanks unto Thee for the judgments of Thy righteousness.

I am a partaker with all them that fear Thee, and with them that keep Thy commandments.

The earth, O Lord, is full of Thy mercy; teach me Thy statutes.

Thou hast dealt graciously with Thy servant, O Lord, according to Thy word.

Goodness and discipline and knowledge teach Thou me, for in Thy commandments have I believed.

Before I was humbled, I transgressed; therefore Thy saying have I kept.

Thou art good, O Lord, and in Thy goodness teach me Thy statutes.

Multiplied against me hath been the unrighteousness of the proud; but as for me, with my whole heart will I search out Thy commandments.

Curdled like milk is their heart; but as for me, in Thy law have I meditated.

It is good for me that Thou hast humbled me, that I might learn Thy statutes.

The law of Thy mouth is better to me than thousands of gold and silver.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice, with bows*). Lord, have mercy (*thrice*). Glory; both now.

SECOND STASIS

THY hands have made me and fashioned me; give me understanding and I will learn Thy commandments.

They that fear Thee shall see me and be glad, for on Thy words have I set my hope.

I have known, O Lord, that Thy judgments are righteousness, and with truth hast Thou humbled me.

Let now Thy mercy be my comfort, according to Thy saying unto Thy servant.

Let Thy compassions come upon me and I shall live, for Thy law is my meditation.

Let the proud be put to shame, for unjustly have they transgressed against me; but as for me, I will ponder on Thy commandments.

Let those that fear Thee return unto me, and those that know Thy testimonies.

Let my heart be blameless in Thy statutes, that I may not be put to shame.

My soul fainteth for Thy salvation; on Thy words have I set my hope.

Mine eyes are grown dim with waiting for Thine oracle; they say: When wilt Thou comfort me?

For I am become like a wine-skin in the frost; yet Thy statutes have I not forgotten.

How many are the days of Thy servant? When wilt Thou execute judgment for me on them that persecute me?

Transgressors have told me fables, but they are not like Thy law, O Lord.

All Thy commandments are truth. Without a cause have men persecuted me; do Thou help me.

They well nigh made an end of me on the earth; but as for me, I forsook not Thy commandments.

According to Thy mercy quicken me, and I will keep the testimonies of Thy mouth.

For ever, O Lord, Thy word abideth in heaven.

Unto generation and generation is Thy truth; Thou hast laid the foundation of the earth, and it abideth.

By Thine ordinance doth the day abide, for all things are Thy servants.

If Thy law had not been my meditation, then should I have perished in my humiliation.

I will never forget Thy statutes, for in them hast Thou quickened me.

MIDDLE

I am Thine, save me; for after Thy statutes have I sought.

Sinners have waited for me to destroy me; but Thy testimonies have I understood.

Of all perfection have I seen the outcome; exceeding spacious is Thy commandment.

O how I have loved Thy law, O Lord! the whole day long it is my meditation.

Above mine enemies hast Thou made me wise in Thy commandment, for it is mine for ever.

Above all that teach me have I gained understanding, for Thy testimonies are my meditation.

Above mine elders have I received understanding, for after Thy commandments have I sought.

From every way that is evil have I restrained my feet that I might keep Thy words.

From Thy judgments have I not declined, for Thou hast set a law for me.

How sweet to my palate are Thy sayings! more sweet than honey to my mouth.

From Thy commandments have I gained understanding; therefore have I hated every way of unrighteousness.

Thy law is a lamp unto my feet and a light unto my paths.

I have sworn and resolved that I will keep the judgments of Thy righteousness.

I was humbled exceedingly; O Lord, quicken me according to Thy word.

The free-will offerings of my mouth be Thou now pleased to receive, O Lord, and teach me Thy judgments.

My soul is in Thy hands continually, and Thy law have I not forgotten.

Sinners have set a snare for me, yet from Thy commandment have I not strayed.

I have inherited Thy testimonies for ever, for they are the rejoicing of my heart.

I have inclined my heart to perform Thy statutes for ever for a recompense.

Transgressors have I hated, but Thy law have I loved.

My helper and my protector art Thou; on Thy words have I set my hope.

Depart from me, ye evil-doers, and I will search out the commandments of my God.

Uphold me according to Thy saying and quicken me, and turn me not away in shame from mine expectation.

Help me, and I shall be saved; and I will meditate on Thy statutes continually.

Thou hast set at nought all that depart from Thy statutes, for unrighteous is their inward thought.

I have reckoned as transgressors all the sinners of the earth, therefore have I loved Thy testimonies.

Nail down my flesh with the fear of Thee, for of Thy judgments am I afraid.

I have wrought judgment and righteousness; O give me not up to them that wrong me.

Receive Thy servant unto good, let not the proud falsely accuse me.

Mine eyes have failed with waiting for Thy salvation, and for the word of Thy righteousness.

Deal with Thy servant according to Thy mercy, and teach me Thy statutes.

I am Thy servant; give me understanding, and I shall know Thy testimonies.

It is time for the Lord to act; for they have dispersed Thy law.

Therefore have I loved Thy commandments more than gold and topaz.

Therefore I directed myself according to all Thy commandments; every way that is unrighteous have I hated.

Wonderful are Thy testimonies; therefore hath my soul searched them out.

The unfolding of Thy words will give light and understanding unto babes.

I opened my mouth and drew in my breath, for I longed for Thy commandments.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice, with bows*). Lord, have mercy (*thrice*). Glory; both now.

THIRD STASIS

LOOK upon me and have mercy on me, according to the judgment of them that love Thy Name.

My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me.

Deliver me from the false accusation of men, and I will keep Thy commandments.

Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Mine eyes have poured forth streams of waters, because I kept not Thy law.

Righteous art Thou, O Lord, and upright are Thy judgments.

Thou hast ordained as Thy testimonies exceeding righteousness and truth.

My zeal for Thee hath made me to pine away, because mine enemies have forgotten Thy words.

Thine oracle is tried with fire to the uttermost, and Thy servant hath loved it.

I am young and accounted as nothing, yet Thy statutes have I not forgotten.

Thy righteousness is an everlasting righteousness, and Thy law is truth.

Tribulations and necessities have found me, Thy commandments are my meditation.

Thy testimonies are righteousness for ever; give me understanding and I shall live.

I have cried with my whole heart; hear me, O Lord, and I will seek after Thy statutes.

I have cried unto Thee; save me, and I will keep Thy testimonies.

I arose in the dead of night and I cried; on Thy words have I set my hope.

Mine eyes woke before the morning that I might meditate on Thy sayings.

Hear my voice, O Lord, according to Thy mercy; according to Thy judgment, quicken me.

They have drawn nigh that lawlessly persecute me, but from Thy law are they far removed.

Near art Thou, O Lord, and all Thy ways are truth.

From the beginning I have known from Thy testimonies that Thou hast founded them for ever.

Behold my humiliation and rescue me, for Thy law have I not forgotten.

Judge my cause and redeem me; for Thy word's sake quicken me.

Far from sinners is salvation, for they have not sought after Thy statutes.

Thy compassions are many, O Lord; according to Thy judgment quicken me.

Many are they that persecute me and afflict me; from Thy testimonies have I not declined.

I beheld men acting foolishly and I pined away, because they kept not Thy sayings.

Behold, how I have loved Thy commandments; O Lord, in Thy mercy, quicken me.

The beginning of Thy words is truth, and all the judgments of Thy righteousness endure for ever.

Princes have persecuted me without a cause, and because of Thy words my heart hath been afraid.

I will rejoice in Thy sayings as one that findeth great spoil.

Unrighteousness have I hated and abhorred, but Thy law have I loved.

Seven times a day have I praised Thee for the judgments of Thy righteousness.

Much peace have they that love Thy law, and for them there is no stumbling-block.

I awaited Thy salvation, O Lord, and Thy commandments have I loved.

My soul hath kept Thy testimonies and hath loved them exceedingly.

I have kept Thy commandments and Thy testimonies, for all my ways are before Thee, O Lord.

Let my supplication draw nigh before Thee, O Lord; according to Thine oracle give me understanding.

Let my petition come before Thee, O Lord; according to Thine oracle deliver me.

My lips shall pour forth a hymn when Thou hast taught me Thy statutes.

My tongue shall speak of Thy sayings, for all Thy commandments are righteousness.

Let Thy hand be for saving me, for I have chosen Thy commandments.

I have longed for Thy salvation, O Lord, and Thy law is my meditation.

My soul shall live and shall praise Thee, and Thy judgments will help me.

I have gone astray like a sheep that is lost; O seek Thy servant, for I have not forgotten Thy commandments.

Glory; both now. *And straightway:*

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with the Father; by Whom all things were made;

Who for us men, and for our salvation, came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, suffered and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the Heavens, and sitteth at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; Whose Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets;

In One, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

And the life of the age to come. Amen.

Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

The reader: Amen. *Then the following Troparia.* (*On Prefestivals, and for the duration of the Feasts of the Master and of the Mother of God, instead of these Troparia, we say the Dismissal Hymn of the Prefestival or of the Feast.*)

Plagal of Fourth Tone

BEHOLD, the Bridegroom cometh in the middle of the night, and blessed is that servant whom He shall find watching; and again unworthy is he whom He shall find heedless. Beware, therefore, O my soul, lest thou be borne down with sleep, lest thou be given up to death, and be shut out from the Kingdom. But rather rouse thyself and cry: Holy, Holy, Holy art Thou, O our God; through the Theotokos, have mercy on us.

Glory. *By conceiving the Wisdom*

As thou bringest to mind that most fearful day, rouse thyself, O my soul, and be vigilant; enkindle thy darkened lamp and with oil make it radiant; for thou knowest not when thou wilt suddenly hear that voice that shall cry out: Behold thou, thy Bridegroom is come to thee. Mark, then, O my soul, lest, like those five foolish virgins, thou sleep and remain without, vainly knocking upon the door; but endure in all watchfulness, so that thou mightest meet Christ our God with rich oil, and that He might grant unto thee the fair divine bridal-chamber of His glory evermore.

Both now. *Theotokion*

THEE do we entreat, O Virgin, who art the impregnable wall and stronghold of our salvation: Confound the counsels of adversaries; change the sorrow of thy people into joy; recall thy world; uphold the dominion of the pious; intercede for the peace of the world; for thou, O Theotokos, art our hope.

Then Lord, have mercy (*forty times*), *and the following Prayer:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

If it is an Alleluia[1] *we say the following prayer:*

THE PRAYER OF SAINT EPHRAIM THE SYRIAN

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then this prayer:

THE PRAYER OF SAINT MARDARIUS

O SOVEREIGN Master, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and Thou, O Holy Spirit, one Godhead, one Power, have mercy on me, a sinner; and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

If it is not an Alleluia, the Prayer of Saint Ephraim is omitted, as well as the prostrations, and we say only the Prayer of Saint Mardarius, O Sovereign Master, *and the following:*

(*It should be known that the following prayers are said from September 22 until Palm Sunday.*)

PRAYER OF SAINT BASIL THE GREAT

O LORD Almighty, God of hosts and of all flesh, Who dwellest on high and lookest down on things that are lowly, Who triest the hearts and reins, and clearly knowest the hidden things of men, Thou beginningless and everlasting Light, with Whom there is no variableness, neither shadow of turning: Do Thou Thyself, O immortal King, accept our entreaties which we offer unto Thee from defiled lips at this present season of the night, taking boldness in the multitude of Thy compassions, and remit our transgressions in deed and word and thought, whether we have transgressed in knowledge or in ignorance, and cleanse us of every defilement of flesh and spirit, making us temples of the Holy Spirit. And grant that we might pass through the whole night of this present life with a vigilant heart and a sober mind, awaiting the coming of the radiant and manifest day of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, wherein He shall come upon earth with glory as the Judge of all, to render unto each according to his deeds; that we be not found reclining and sleeping, but waking and upright in the working of His commandments, and ready to enter with Him into the joy and the divine bridal-chamber of His glory, where the sound of them that keep festival is unceasing, and where there is the inexpressible delight of them that behold the ineffable beauty of Thy countenance. For Thou art the true Light that enlighteneth and sanctifieth the whole world, and all creation praiseth Thee unto the ages of ages. Amen.

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[1] See the note explaining "Alleluia" on page 14.

Thereupon the following prayer, said by the priest with upraised hands (or by the reader, if there be no priest):

ANOTHER PRAYER OF THE SAME

THEE do we bless, Thou Most High God and Lord of mercy, Who ever workest with us deeds great and unfathomable, glorious and extraordinary, whereof there is no number; Who hast given unto us sleep for rest from our infirmity, and for repose of our much-toiling flesh. We thank Thee that Thou hast not destroyed us in our iniquities, but hast shown Thy wonted love for man, and though we were prostrate in despair, Thou hast raised us up to glorify Thy dominion. Wherefore, we beseech Thine incomparable goodness: Enlighten the eyes of our understanding and raise our mind from the heavy sleep of slothfulness. Open our mouth and fill it with Thy praise, that we may be able undistracted to sing and chant and give thanks unto Thee, Who art God glorified in all and by all, the beginningless Father, with Thine Only-begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Then the reader, O come, let us worship . . . (*thrice, with bows*), *and the following Psalms:*

PSALM 120

I HAVE lifted up mine eyes to the mountains, from whence cometh my help.

My help cometh from the Lord, Who hath made heaven and the earth.

Give not thy foot unto moving, and may He not slumber that keepeth thee.

Behold, He shall not slumber nor shall He sleep, He that keepeth Israel.

The Lord shall keep thee; the Lord is thy shelter at thy right hand.

The sun shall not burn thee by day, nor the moon by night.

The Lord shall keep thee from all evil, the Lord shall guard thy soul.

The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

PSALM 133

BEHOLD now, bless ye the Lord, all ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God,

In the nights lift up your hands unto the holies, and bless the Lord.

The Lord bless thee out of Sion, He that made heaven and the earth.

Glory; both now. Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

The reader: Amen. *And the following Troparia.* (*On Prefestivals, and for the duration of the Feasts of the Master or of the Mother of God, instead of the following Troparia we say the Kontakion of the Prefestival or of the Feast.*)

Plagal of Fourth Tone

KEEP Thy servants in remembrance, O Lord, since Thou art good, and do Thou forgive their every sin in this life; for no man is without sin, except for Thee Who art able to grant rest even unto those that have departed hence.

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now. *Theotokion*

ALL we the generations call thee blessed, O Virgin Theotokos, for in thee He, the Uncontainable One, Christ our God, was pleased to be contained. Blessed are we also who have thee as protection, for day and night dost thou intercede for us, and the sceptres of the kingdom are strengthened by thine entreaties. Wherefore, with hymns we cry to thee: Rejoice, O Full of Grace, the Lord is with thee.

Lord, have mercy (*twelve times*), *then the following prayer:*

REMEMBER, O Lord, our fathers and brethren that have fallen asleep in hope of the resurrection of eternal life, and all that have ended their days in piety and faith; and forgive their every transgression in which they have willingly or unwillingly transgressed in word or deed or thought. And make them to dwell in places of light, in places of verdure, in places of refreshment, where every pain, sorrow, and sighing is fled away, where the visitation of Thy countenance maketh glad all Thy Saints from ages past. Grant unto them and us Thy Kingdom, and participation in Thine ineffable and eternal good things, and the enjoyment of Thine endless and blessed life. For Thou art the Life, the Resurrection, and the Repose of Thy servants that have fallen asleep, O Christ our God, and unto Thee do we send up glory with Thy Father Who is without beginning, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

MOST glorious, Ever-virgin, blessed Theotokos, present our prayer to thy Son and our God, and pray that through thee He would save our souls.

THE PRAYER OF SAINT JOANNICIUS

MY hope is the Father, my refuge the Son, my shelter the Holy Spirit. O Holy Trinity, glory be to Thee.

UNTO thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

The reader: Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

The priest maketh the Dismissal:

CHRIST our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, of the holy, glorious, and all-famed Apostles, of (*the Saint to whom the temple is dedicated and the Saints of the day*), and of all the Saints, may He have mercy on us and save us, since He is good and the Friend of man.

After receiving forgiveness in the customary manner, he saith:
Let us pray for the peace of the world.
And we chant after each petition: Lord, have mercy.
The priest: For pious and Orthodox Christians.
For our Bishop (*Name*) (*or, in the monasteries and convents we say:* For our father, *Name, or* For our mother, *Name*), and all our brotherhood in Christ (*or* sisterhood in Christ).

For our absent fathers and brethren.

For those that minister and have ministered unto us.

For those that hate us and those that love us.

For those that have enjoined us, the unworthy, to pray for them.

For the release of captives.

For the safety of those that travel by sea, land, and air.

For those that are lying ill.

Let us pray also for the abundance of the fruits of the earth, and for the soul of every Orthodox Christian.

Let us bless pious kings, Orthodox bishops, the founders of this holy house (*or* monastery, *or* convent), our parents, teachers, and all our fathers and brethren that are gone to their rest before us, the Orthodox here and everywhere piously laid to sleep.

And we answer: Eternal be their memory.

The priest: Let us say also for ourselves:

And we all say: Lord, have mercy. Lord, have mercy. Lord, have mercy.

The superior or the priest saith: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

So endeth the order of the Daily Midnight Service.

THE MIDNIGHT SERVICE FOR SATURDAYS

The priest: Blessed is our God . . .

After the blessing: Glory to Thee, our God, glory to Thee.

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

The reader: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now. *Then, making three reverences:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And straightway the Fiftieth Psalm (*see page 21*), *and then the following psalms* (*the Ninth Kathisma*):

PSALM 64

To Thee is due praise, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

Hearken unto my prayer, for unto Thee shall all flesh come.

The words of lawless men have overpowered us, but to our ungodliness shalt Thou be merciful.

Blessed is he whom Thou hast chosen and hast taken to Thyself; he shall dwell in Thy courts.

We shall be filled with the good things of Thy house; holy is Thy temple, wonderful in righteousness.

Hearken unto us, O God our Saviour, Thou hope of all the ends of the earth and of them that be far off at sea,

Who settest fast the mountains by Thy strength, Who art girded round about with power, Who troublest the hollow of the sea; as for the roar of its waves, who shall withstand them?

The heathen shall be troubled, and the dwellers of the farthest regions shall be afraid at Thy signs; Thou shalt make the outgoings of the morning and the evening to delight.

Thou hast visited the earth and abundantly watered her; Thou hast multiplied the means of enriching her.

The river of God is filled with waters; Thou hast prepared their food, for thus is the preparation thereof.

Do Thou make her furrows drunk with water, multiply her fruits; in her showers will she be glad when she sprouteth forth.

Thou shalt bless the crown of the year with Thy goodness, and Thy plains shall be filled with fatness.

Enriched shall be the mountains of the wilderness, and the hills shall be girded with rejoicing.

The rams of the flock have clothed themselves with fleece, and the valleys shall abound with wheat; they shall cry aloud, yea, they shall chant hymns unto Thee.

PSALM 65

SHOUT with jubilation unto the Lord, all the earth; chant ye unto His Name, give glory in praise of Him.

Say unto God: How awesome are Thy works! In the multitude of Thy power shall Thine enemies be proved false unto Thee.

Let all the earth worship Thee and chant unto Thee; let them chant unto Thy Name, O Most High.

Come and see the works of the Lord, how awesome He is in His counsels, more than the sons of men.

He turneth the sea into dry land; in the river shall they pass through on foot.

There shall we rejoice in Him, in Him that is ruler in His sovereignty for ever.

His eyes look upon the nations; let not them that embitter Him be exalted in themselves.

O bless our God, ye nations, and make the voice of His praise to be heard,

Who hath established my soul in life, and permitteth not my feet to be shaken.

For Thou hast proved us, O God, and by fire hast Thou tried us even as silver is tried by fire.

Thou hast brought us into the snare, Thou hast laid afflictions upon our back, Thou madest men to mount upon our heads.

We went through fire and water, and Thou didst bring us out into refreshment.

I will go into Thy house with a whole-burnt offering; to Thee will I pay my vows which my lips pronounced and which my mouth had spoken in mine affliction.

Whole-burnt offerings full of marrow will I offer unto Thee, with incense and rams; oxen and goats will I offer unto Thee.

Come and hear, and I will declare unto you, all ye that fear God, what things He hath done for my soul.

Unto Him with my mouth have I cried, and I exalted Him with my tongue.

If in my heart I regarded unrighteousness, let the Lord not hear me.

Wherefore God hath hearkened unto me, He hath been attentive to the voice of my supplication.

Blessed is God Who hath not turned away my prayer, nor His mercy away from me.

PSALM 66

GOD be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us,

That we may know upon the earth Thy way, among all the nations Thy salvation.

Let the peoples give Thee praise, O God, let all the peoples praise Thee.

Let the nations be glad and rejoice, for Thou shalt judge peoples with uprightness; and nations shalt Thou guide upon the earth.

Let the peoples give Thee praise, O God, let all the peoples praise Thee; the earth hath yielded her fruit.

Let God, our God, bless us; let God bless us, and let all the ends of the earth fear Him.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*). Glory; both now.

PSALM 67

LET God arise and let His enemies be scattered, and let them that hate Him flee from before His face.

As smoke vanisheth, so let them vanish; as wax melteth before the fire, so let sinners perish at the presence of God.

And let the righteous be glad; let them rejoice in the presence of God, let them delight in gladness.

Sing unto God, chant unto His Name; prepare ye the way for Him that rideth upon the setting of the sun. Lord is His Name; yea, rejoice before Him.

Let them be troubled at His presence, Who is a father of orphans and a judge to the widows.

God is in His holy place, God settleth the solitary in a house,

Mightily leading forth them that were shackled, and likewise them that embitter Him, them that dwell in tombs.

O God, when Thou wentest forth before Thy people, when Thou didst traverse the wilderness,

The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai, at the presence of the God of Israel.

A rain freely given shalt Thou ordain, O God, for Thine inheritance; yea, it became weak, but Thou shalt restore it.

Thy living creatures shall dwell therein; Thou hast prepared it in Thy goodness for the poor man, O God.

The Lord shall give speech with great power to them that bring good tidings.

He that is the King of the hosts of His beloved one shall divide the spoils for the beauty of the house.

Even if ye sleep among the lots, ye shall have the wings of a dove covered with silver, and her pinions of sparkling gold.

When He that is in the heavens ordaineth kings over her, they shall be made snow-white in Selmon.

The mountain of God is a butter mountain, a curdled mountain, a butter mountain.

Why suppose ye that there be other curdled mountains? This is the mountain wherein God is pleased to dwell, yea, for the Lord will dwell therein to the end.

The chariot host of God is ten thousandfold, yea, thousands of them that abound in number; the Lord is among them at Sinai, in His holy place.

Thou hast ascended on high, Thou leddest captivity captive, Thou didst receive gifts among men (yea, for they were disobedient) that Thou mightest dwell there.

Blessed is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way.

Our God is the God of salvation, and the pathways leading forth from death are those of the Lord's Lord.

But God shall crush the heads of His enemies, the hairy crown of them that continue in their trespasses.

The Lord said: I will return from Basan. I will return in the deeps of the sea,

That thy foot may be dipped in blood, yea, the tongue of thy dogs in that of thine enemies.

Thy processionals have been seen, O God, the processionals of my God, of my King Who is in His sanctuary.

Princes went before, and after them the chanters, in the midst of timbrel-playing maidens.

In congregations bless ye God, the Lord from the well-springs of Israel.

Yonder is Benjamin the younger in rapture, the princes of Judah their rulers, the princes of Zabulon, the princes of Nephthalim.

Give Thou command, O God, unto Thy hosts; strengthen, O God, this which Thou hast wrought in us.

Because of Thy temple in Jerusalem, kings shall bring gifts unto Thee.

Rebuke the wild beasts of the reed, that congregation of bulls among the heifers of the peoples, lest they exclude them that have been proved like silver.

Scatter the nations that desire wars; ambassadors shall come out of Egypt; Ethiopia shall hasten to stretch out her hand unto God.

Ye kingdoms of the earth, sing unto God; chant ye unto the Lord, unto Him that rideth the heaven of heaven towards the dayspring. Lo, He will utter with His voice a voice of power.

Give ye glory unto God; His magnificence is over Israel and His power is in the clouds.

Wondrous is God in His saints; the God of Israel, He will give power and strength unto His people. Blessed is God.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*). Glory; both now.

PSALM 68

SAVE me, O God, for the waters are come in unto my soul.

I am stuck fast in the mire of the deep, and there is no sure standing.

I am come into the deeps of the sea, and a tempest hath overwhelmed me.

I am grown weary with crying, my throat is become hoarse; from my hoping in my God, mine eyes have failed me.

They that hate me without a cause are multiplied more than the hairs of my head.

Mine enemies are grown strong, they that persecute me unjustly; then did I restore that which I took not away.

O God, Thou knowest my foolishness, and my transgressions are not hid from Thee.

Let not them that wait on Thee be ashamed for my sake, O Lord, Thou Lord of hosts.

Nor let them that seek after Thee be confounded for my sake, O God of Israel.

Because for Thy sake I have borne reproach, shame hath covered my face.

I am become a stranger unto my brethren, and an alien unto the sons of my mother.

For the zeal of Thy house hath eaten me up, and the reproaches of them that reproach Thee are fallen on me.

Yea, with fasting I covered my soul, and it was turned into a reproach for me.

And I made sackcloth my clothing, and I became a proverb to them.

And they prated against me, they that sit in the gates; and they made a song about me, they that drink wine.

But as for me, with my prayer I cry unto Thee, O Lord; it is time for Thy good pleasure.

O God, in the multitude of Thy mercy hearken unto me, in the truth of Thy salvation.

Save me from the mire, that I be not stuck therein; let me be delivered from them that hate me and from the deeps of the waters.

Let not the tempest of water overwhelm me, nor let the deep swallow me up, nor let the pit shut its mouth upon me.

Hearken unto me, O Lord, for Thy mercy is good; according to the multitude of Thy compassions, look upon me.

Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me.

Attend unto my soul and deliver it; because of mine enemies, rescue me.

For Thou knowest my reproach, my shame, and my humiliation.

Before Thee are all that afflict me; my soul hath awaited reproach and misery.

And I waited for one that would grieve with me, but there was no one; and for them that would comfort me, but I found none.

And they gave me gall for my food, and for my thirst they gave me vinegar to drink.

Let their table before them be for a snare, for a recompense and for a stumbling-block.

Let their eyes be darkened that they may not see, and their back do Thou continually bow down.

Pour out upon them Thy wrath, and let the fury of Thy wrath take hold upon them.

Let their habitation be made desolate, and in their tents let there be none to dwell.

For they persecuted him whom Thou hast smitten, and to the pain of my wounds have they added.

Add iniquity to their iniquity, and let them not enter into Thy righteousness.

Let them be blotted out of the book of the living, and with the righteous let them not be written.

Poor and in sorrow am I; may Thy salvation, O God, be quick to help me.

I will praise the Name of my God with an ode, I will magnify Him with praise.

And this shall please God more than a young calf that hath horns and hooves.

Let beggars behold it and be glad; seek after God, and your soul shall live.

For the Lord hath hearkened unto the poor and hath not despised them that are fettered for His sake.

Let the heavens and the earth praise Him, the sea and all the creeping things therein.

For God will save Sion, and the cities of Judea shall be builded; and they shall dwell therein and inherit it.

And the seed of Thy servants shall possess it, and they that love Thy Name shall dwell therein.

PSALM 69

O GOD, be attentive unto helping me; O Lord, make haste to help me.

Let them be shamed and confounded that seek after my soul.

Let them be turned back and brought to shame that desire evils against me.

Let them be turned back straightway in shame that say unto me: Well done! Well done!

Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified.

But as for me, I am poor and needy; O God, come unto mine aid.

My helper and my deliverer art Thou, O Lord; make no long tarrying.

Glory; both now.

And straightway: I believe in one God . . . (*see page 30*)

Then, Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

The reader: Amen. *Then the following Troparia.* (*On Prefestivals and for the duration of the Feasts of the Master or of the Mother of God, instead of the following Troparia we say the Dismissal Hymn of the Feast.*)

Second Tone

O UNCREATED Nature, the Creator of all things, open our lips, that we may proclaim Thy praise, as we cry out: Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

Glory.

IMITATING the powers on high, we that are on the earth offer a hymn of victory to Thee, O Good One. Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

Both now.

HAVING raised me from bed and from sleep, O Lord, enlighten my mind and my heart, and open Thou my lips, that I may praise Thee, O Holy Trinity. Holy, Holy, Holy art Thou, O God. Through the Theotokos, have mercy on us.

Then Lord, have mercy (*forty times*), *and the following Prayer:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

Then this prayer:

THE PRAYER OF SAINT MARDARIUS

O SOVEREIGN Master, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and Thou, O Holy Spirit, one Godhead, one Power, have mercy on me, a sinner; and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

And also the following Prayer:

THE PRAYER OF SAINT EUSTRATIUS

MAGNIFYING I magnify Thee, O Lord, for Thou hast looked upon my lowliness and hast not shut me up in the hands of enemies, but hast saved my soul out of necessities. And now, O Master, let Thy hand shelter me and let Thy mercy come upon me, for my soul is troubled and in sore distress at its departure from this, my wretched and defiled body, lest the counsel of the adversary come upon it and hinder it because of the sins I have committed in this life, whether in ignorance or in knowledge. Be gracious unto me, O Master, and let not my soul behold the gloomy and darksome countenance of the wicked demons, but let Thy radiant and luminous Angels receive it. Give glory unto Thy holy Name, and by Thy might lead me up unto Thy divine tribunal. When I am to be judged, let not the hand of the prince of this world seize me, that he might drag me, the sinner, down unto the deep of Hades; but stand Thou by me, and be Thou unto me a Saviour and Helper. Have mercy, O Lord, on my soul which hath been defiled by the passions of this life, and receive it cleansed by means of repentance and confession; for Thou art blessed unto the ages of ages. Amen.

Then the reader, O come, let us worship ... (*thrice, with bows*), *and the following Psalms:*

PSALM 120

I HAVE lifted up mine eyes to the mountains, from whence cometh my help.

My help cometh from the Lord, Who hath made heaven and the earth.

Give not thy foot unto moving, and may He not slumber that keepeth thee.

Behold, He shall not slumber nor shall He sleep, He that keepeth Israel.

The Lord shall keep thee; the Lord is thy shelter at thy right hand.

The sun shall not burn thee by day, nor the moon by night.

The Lord shall keep thee from all evil, the Lord shall guard thy soul.

The Lord shall keep thy coming in and thy going out, from henceforth and for evermore.

PSALM 133

BEHOLD now, bless ye the Lord, all ye servants of the Lord.

Ye that stand in the house of the Lord, in the courts of the house of our God,

In the nights lift up your hands unto the holies, and bless the Lord.

The Lord bless thee out of Sion, He that made heaven and the earth.

Glory; both now. Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom ...

The reader: Amen. *And the following Troparia.* (*On Prefestivals and for the duration of the Feasts of the Master or of the Mother of God, the following Troparia are replaced by the Kontakion of the Feast.*)

Plagal of Fourth Tone

KEEP Thy servants in remembrance, O Lord, since Thou art good, and do Thou forgive their every sin in this life; for no man is without sin, except for Thee Who art able to grant rest even unto those that have departed hence.

O THOU Who by the depth of Thy wisdom dost provide all things out of love for man, and grantest unto all that which is profitable, O only Creator: grant rest, O Lord, to the souls of Thy servants; for in Thee have they placed their hope, O our Creator and Fashioner and God.

Glory.

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now. *Theotokion*

ALL we the generations call thee blessed, O Virgin Theotokos, for in thee He, the Uncontainable One, Christ our God, was pleased to be contained. Blessed are we also who have thee as protection, for day and night dost thou intercede for us, and the sceptres of the kingdom are strengthened by thine entreaties. Wherefore, with hymns we cry to thee: Rejoice, O Full of Grace, the Lord is with thee.

Lord, have mercy (*twelve times*), *then the following Prayer:*

REMEMBER, O Lord, our fathers and brethren that have fallen asleep in hope of the resurrection of eternal life, and all that have ended their days in piety and faith; and forgive their every transgression in which they have willingly or unwillingly transgressed in word or deed or thought. And make them to dwell in places of light, in places of verdure, in places of refreshment, where every pain, sorrow, and sighing is fled away, where the visitation of Thy countenance maketh glad all Thy Saints from ages past. Grant unto them and us Thy Kingdom, and participation in Thine ineffable and eternal good things, and the enjoyment of Thine endless and blessed life. For Thou art the Life, the Resurrection, and the Repose of Thy servants that have fallen asleep, O Christ our God, and unto Thee do we send up glory with Thy Father Who is without beginning, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

MOST glorious, Ever-virgin, blessed Theotokos, present our prayer to thy Son and our God, and pray that through thee He would save our souls.

THE PRAYER OF SAINT JOANNICIUS

MY hope is the Father, my refuge the Son, my shelter the Holy Spirit. O Holy Trinity, glory be to Thee.

UNTO thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

The reader: Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

The priest maketh the Dismissal:

CHRIST our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, of the holy, glorious, and all-famed Apostles, of (*the Saint to whom the temple is dedicated and the Saints of the day*), and of all the Saints, may He have mercy on us and save us, since He is good and the Friend of man.

After receiving forgiveness in the customary manner, he saith:

Let us pray for the peace of the world.

And we chant after each petition: Lord, have mercy.

The priest: For pious and Orthodox Christians.

For our Bishop (*Name*) (*or, in the monasteries and convents we say:* For our father, *Name, or* For our mother, *Name*), and all our brotherhood in Christ (*or* sisterhood in Christ).

For our absent fathers and brethren.

For those that minister and have ministered unto us.

For those that hate us and those that love us.

For those that have enjoined us, the unworthy, to pray for them.

For the release of captives.

For the safety of those that travel by sea, land, and air.

For those that are lying ill.

Let us pray also for the abundance of the fruits of the earth, and for the soul of every Orthodox Christian.

Let us bless pious kings, Orthodox bishops, the founders of this holy house (*or* monastery, *or* convent), our parents, teachers, and all our fathers and brethren that are gone to their rest before us, the Orthodox here and everywhere piously laid to sleep.

And we answer: Eternal be their memory.

The priest: Let us say also for ourselves:

And we all say: Lord, have mercy. Lord, have mercy. Lord, have mercy.

The superior or the priest saith: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

So endeth the order of the Midnight Service for Saturdays.

THE MIDNIGHT SERVICE FOR SUNDAYS

Note that the Midnight Service is not said if there hath been a Vigil.

If a priest be present, he giveth the blessing: Blessed is our God, always, now and ever, and unto the ages of ages.

The reader: Amen. *But if there be no priest, then say:* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Glory to Thee, our God, glory to Thee.[1]

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)[2]

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

OUR Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now.

Then, making three reverences:

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

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[1] If the superior or a priest be present, he says the "Glory to Thee . . ." and "Heavenly King . . ." If not, these are said by the reader. These prayers are not said from the Sunday of Pascha until the Sunday of Pentecost.

[2] During the Paschal Season (that is, until the Ascension), we say the Paschal Troparion "Christ is risen . . ." (thrice) instead of the Trisagion (that is, "Holy God").

And straightway the Fiftieth Psalm:

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Then the Canon to the Trinity is chanted in the tone of the week, with the verse: O Holy Trinity, our God, have mercy and save us.

After the Canon to the Trinity we chant the four Megalynaria to the Trinity, which are omitted when Sunday coincideth with a Feast of the Master.

MEGALYNARIA TO THE TRINITY

It is truly meet to praise the Trinity, God transcendent: the beginningless Father Who created all things that came to be; the coeternal Word born of the Father without change and before the ages; and God the Holy Spirit, proceeding from the Father past speech and timelessly.

It is truly meet to glorify Thee, O God the Word, the God of all things. Hence, to Him before Whom the Cherubim stand with fear and trembling; Whom the Heavens' hosts glorify; and Who on the third day rose from the tomb and Hades: let us with fear give glory to the Lifegiver, Christ.

With inspired songs befitting God, let us offer praises to the Father, and to the Son, and the Holy Spirit, the Singular Dominion, the Kingship in Three Persons, and Single Sovereignty.

When creation saw thy Son risen up from the dead in Hades with divine dignity and strength, then its joy was endless; and as it glorified Him, it honoured thee, His Mother, O spotless Virgin Maid.

The Megalynaria to the Trinity being completed, the reader saith:

Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

The reader: Amen. *And he saith the Hypakoë of the tone of the week.* (*On a Feast of the Master or of the Mother of God, instead of the Hypakoë, he saith the Dismissal Hymn thereof.*)

And then:

Lord, have mercy (*thrice*). Glory; both now.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen. Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

The priest maketh the Dismissal:

HE that arose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, of the holy, glorious, and all-famed Apostles, of (*the Saint to whom the temple is dedicated and the Saints of the day*), and of all the Saints, may He have mercy on us and save us, since He is good and the Friend of man.

After receiving forgiveness in the customary manner, he saith:
Let us pray for the peace of the world.

And we chant after each petition: Lord, have mercy.

The priest: For pious and Orthodox Christians.

For our Bishop (*Name*), (*or, in the monasteries and convents we say:* For our father, *Name, or* For our mother, *Name*), and all our brotherhood in Christ (*or* sisterhood in Christ).

For our absent fathers and brethren.

For those that minister and have ministered unto us.

For those that hate us and those that love us.

For those that have enjoined us, the unworthy, to pray for them.

For the release of captives.

For the safety of those that travel by sea, land, and air.

For those that are lying ill.

Let us pray also for the abundance of the fruits of the earth, and for the soul of every Orthodox Christian.

Let us bless pious kings, Orthodox bishops, the founders of this holy house (*or* monastery, *or* convent), our parents, teachers, and all our fathers and brethren that are gone to their rest before us, the Orthodox here and everywhere piously laid to sleep.

And we answer: Eternal be their memory.

The priest: Let us say also for ourselves:

And we all say: Lord, have mercy. Lord, have mercy. Lord, have mercy.

The superior or the priest saith: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

So endeth the order of the Midnight Service for Sundays.

Matins

Matins is begun with the order set forth below when it is not immediately preceded by any other service. If Matins be preceded by the Midnight Service, after the blessing, we begin with O come, let us worship *and the two Psalms, unless it be the Great Fast, when, after the blessing, we begin with* Holy God. *For a Vigil, immediately after Vespers and the appointed reading, forthwith we begin Matins with* Glory to God in the highest *and the Six Psalms.*

If a priest be present, he giveth the blessing: Blessed is our God, always, now and ever, and unto the ages of ages.

The reader: Amen. *But if there be no priest, then say:* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Glory to Thee, our God, glory to Thee.[1]

Heavenly King, O Comforter, the Spirit of truth, Who art everywhere present and fillest all things, O Treasury of every good and Bestower of life: come and dwell in us, and cleanse us from every stain, and save our souls, O Good One.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)[2]

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, be gracious unto our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Thy Name's sake.

Lord, have mercy. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Our Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

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[1] If the superior or a priest be present, he says the "Glory to Thee . . ." and "Heavenly King . . ." If not, these are said by the reader. These prayers are not said from the Sunday of Pascha until the Sunday of Pentecost.

[2] During the Paschal Season (that is, until the Ascension), we say the Paschal Troparion "Christ is risen . . ." (thrice) instead of the Trisagion (that is, "Holy God").

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now.

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God. *Three bows.*

And the following Psalms:

PSALM 19

THE Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Let Him remember every sacrifice of thine, and thy whole-burnt offering let Him fatten.

The Lord grant thee according to thy heart, and fulfil all thy purposes.

We will rejoice in Thy salvation, and in the Name of the Lord our God shall we be magnified. The Lord fulfil all thy requests.

Now have I known that the Lord hath saved His anointed one; He will hearken unto him out of His holy Heaven; in mighty deeds is the salvation of His right hand.

Some trust in chariots, and some in horses, but we will call upon the Name of the Lord our God.

They have been fettered and have fallen, but we are risen and are set upright.

O Lord, save the king, and hearken unto us in the day when we call upon Thee.

PSALM 20

O LORD, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

He asked life of Thee, and Thou gavest him length of days unto ages of ages.

Great is his glory in Thy salvation; glory and majesty shalt Thou lay upon him.

For Thou shalt give him blessing for ever and ever, Thou shalt gladden him in joy with Thy countenance.

For the king hopeth in the Lord, and through the mercy of the Most High shall he not be shaken.

Let Thy hand be found on all Thine enemies; let Thy right hand find all that hate Thee.

For Thou wilt make them as an oven of fire in the time of Thy presence; the Lord in His wrath will trouble them sorely and fire shall devour them.

Their fruit wilt Thou destroy from the earth, and their seed from the sons of men.

For they have intended evil against Thee, they have devised counsels which they shall not be able to establish.

For Thou shalt make them turn their backs; among those that are Thy remnant, Thou shalt make ready their countenance.

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

Glory; both now.

Then, Holy God. All-holy Trinity. Our Father.
The priest: For Thine is the kingdom . . .
The reader: Amen.

And the following Troparia:

SAVE, O Lord, Thy people, and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory.

THOU Who wast raised up on the Cross of Thine own will, O Christ our God, do Thou bestow Thy compassions upon this, Thy new commonwealth named after Thee. Gladden with Thy sovereign might our most Orthodox hierarchs, and vouchsafe them victory over every false teaching; and as Thy help in war may they possess the weapon of peace, the trophy invincible.

Both now. *Theotokion*

O DREAD protection that cannot be put to shame, disdain not, O good one, our entreaties, O all-hymned Theotokos. Make steadfast the commonwealth of the Orthodox; protect those whom thou hast enjoined to rule over us, and grant them victory from on high; for thou hast given birth to God, O only blessed one.

Then the priest: Have mercy on us, O God, according to Thy great mercy: we pray Thee, hearken and have mercy.

We chant, after each petition: Lord, have mercy. (*Thrice*)

The priest: Again we pray for pious and Orthodox Christians.

Again we pray for our Bishop (*Name*), and all our brotherhood in Christ (*or* sisterhood in Christ).

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen. In the Name of the Lord, Father, bless.

The priest: Glory to the Holy, and Consubstantial, and Life-creating, and Indivisible Trinity, always, now and ever, and unto the ages of ages.

The reader: Amen.

And we begin the Six Psalms, listening in all silence and with compunction while the appointed reader, or the superior, saith with reverence and fear of God:

GLORY to God in the highest, and on earth peace, good will towards men. (*Thrice*)

O LORD, Thou shalt open my lips, and my mouth shall declare Thy praise. (*Twice*)

PSALM 3

O LORD, why are they multiplied that afflict me? Many rise up against me.

Many say unto my soul: There is no salvation for him in his God.

But Thou, O Lord, art my helper, my glory, and the lifter up of my head.

I cried unto the Lord with my voice, and He heard me out of His holy mountain.

I laid me down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves against me round about.

Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken.

Salvation is of the Lord, and Thy blessing is upon Thy people.

And again:

I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O LORD, rebuke me not in Thine anger, nor chasten me in Thy wrath.

For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me.

There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins.

For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me.

My bruises are become noisome and corrupt in the face of my folly.

I have been wretched and utterly bowed down until the end; all the day long I went with downcast face.

For my loins are filled with mockings, and there is no healing in my flesh.

I am afflicted and humbled exceedingly, I have roared from the groaning of my heart.

O Lord, before Thee is all my desire, and my groaning is not hid from Thee.

My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me.

My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off.

And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftinesses all the day long did they meditate.

But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth.

And I became as a man that heareth not, and that hath in his mouth no reproofs.

For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God.

For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.

For I will declare mine iniquity, and I will take heed concerning my sin.

But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied.

They that render me evil for good slandered me, because I pursued goodness.

Forsake me not, O Lord my God, depart not from me.

Be attentive unto my help, O Lord of my salvation.

And again:

Forsake me not, O Lord my God, depart not from me.

Be attentive unto my help, O Lord of my salvation.

PSALM 62

O GOD, my God, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.

So in the sanctuary have I appeared before Thee to see Thy power and Thy glory,

For Thy mercy is better than lives; my lips shall praise Thee.

So shall I bless Thee in my life, and in Thy Name will I lift up my hands.

As with marrow and fatness let my soul be filled, and with lips of rejoicing shall my mouth praise Thee.

If I remembered Thee on my bed, at the dawn I meditated on Thee.

For Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be.

But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

And again:

At the dawn I meditated on Thee, for Thou art become my helper; in the shelter of Thy wings will I rejoice.

My soul hath cleaved after Thee, Thy right hand hath been quick to help me.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*). Glory; both now.

The foregoing, from the first Glory *to the final one, is said without bows or the sign of the Cross. Then the priest cometh forth from the sanctuary and readeth the Matinal Prayers silently before the Icon of the Master Christ.*

PSALM 87

O LORD God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication,

For filled with evils is my soul, and my life unto Hades hath drawn nigh.

I am counted with them that go down into the pit; I am become as a man without help, free among the dead, Like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand.

They laid me in the lowest pit, in darkness and in the shadow of death.

Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me.

Thou hast removed my friends afar from me; they have made me an abomination unto themselves.

I have been delivered up, and have not come forth; mine eyes are grown weak from poverty.

I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee.

Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee?

Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction?

Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten?

But as for me, unto Thee, O Lord, have I cried; and in the morning shall my prayer come before Thee.

Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me?

A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress.

Thy furies have passed upon me, and Thy terrors have sorely troubled me.

They came round about me like water, all the day long they compassed me about together.

Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

And again:

O Lord God of my salvation, by day have I cried and by night before Thee.

Let my prayer come before Thee, bow down Thine ear unto my supplication.

PSALM 102

BLESS the Lord, O my soul, and all that is within me, bless His holy Name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in Heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

And again:

In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And again:

Hearken unto me, O Lord, in Thy righteousness, and enter not into judgment with Thy servant. (*Twice*)

Thy good Spirit shall lead me in the land of uprightness.

Glory; both now.

Alleluia, alleluia, alleluia: Glory to Thee, O God (*twice*).

Alleluia, alleluia, alleluia: Glory to Thee, O God our Hope, O Lord, glory be to Thee.

Then the Great Litany, and the following is chanted in the tone of the Dismissal Hymn of the Feast, of the Saint commemorated that day, or of the Sunday:

GOD is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

And the same is also chanted after each verse:

Verse: O give thanks unto the Lord, and call upon His holy Name.

Verse: All the nations compassed me round about, and by the Name of the Lord I warded them off.

Verse: This is the Lord's doing, and it is marvellous in our eyes.

And we chant the appointed Dismissal Hymn(s) and the Theotokion.

But on a weekday if it be an Alleluia[1] *or the Holy and Great Fast, after the Great Litany instead of* God is the Lord *we chant* Alleluia *thrice, according to the tone of the week, beginning with the following verse:*

Verse: Out of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

Alleluia. Alleluia. Alleluia.

Verse: Learn righteousness, ye that dwell upon the earth.

Alleluia. Alleluia. Alleluia.

Verse: Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries.

Alleluia. Alleluia. Alleluia.

Verse: Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

Alleluia. Alleluia. Alleluia.

Then we chant the Hymns to the Trinity, according to the tone of the week.

On the second, third, and fourth Saturdays of the Great Fast (and, if the Superior desireth, on other Saturdays when it is not a feast or the commemoration of a celebrated Saint), the Matins service is dedicated to the commemoration of the departed, and instead of God is the Lord *we chant* Alleluia *in Second Tone as set forth below:*

Alleluia. Alleluia. Alleluia.

Verse: Blessed are they whom Thou hast chosen and hast taken unto Thyself, O Lord.

Alleluia. Alleluia. Alleluia.

Verse: And their remembrance is unto generation and generation.

Alleluia. Alleluia. Alleluia.

Then we chant the Dismissal Hymns for Saturday (see pages 217–218):

O apostles, martyrs, prophets, hierarchs . . .
Glory. Keep Thy servants in remembrance . . .
Both now. O holy Mother of the Ineffable Light . . .

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[1] See the note explaining "Alleluia" on page 14.

HYMNS TO THE TRINITY

On the weekdays of the Great Fast and when it is an Alleluia, we chant the Hymns to the Trinity of the tone of the week, completing the first two hymns of each tone with the concluding phrase appointed for that day, as set forth on page 65.

FIRST TONE

LED up through the bodily forms of the bodiless powers unto noetic and immaterial understanding, and receiving through the thrice-holy hymn the illumination of the Godhead of Three Hypostases, let us cry out like the Cherubim: Holy, Holy, Holy art Thou, O God; . . .

Glory.

WITH all the Heavenly hosts, let us cry out like the Cherubim unto Him that is in the highest, as we send up the thrice-holy praise: Holy, Holy, Holy art Thou, O God; . . .

Both now.

RISING from sleep, we fall down before Thee, O Good One, and we cry out the hymn of the Angels unto Thee, O Mighty One: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

SECOND TONE

O UNCREATED Nature, Artificer of all things: Open our lips, that we might declare Thy praise, as we cry out: Holy, Holy, Holy art Thou, O God; . . .

Glory.

WE that are upon the earth, imitating the hosts on high, offer Thee a triumphal hymn, O Good One: Holy, Holy, Holy art Thou, O God; . . .

Both now.

HAVING raised me from bed and sleep, O Lord, enlighten my mind and my heart, and open Thou my lips that I may praise Thee, O Holy Trinity: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

THIRD TONE

LET us glorify after the manner of the Cherubim the beginningless Father, the co-beginningless Son, and co-eternal Spirit, one Godhead: Holy, Holy, Holy art Thou, O God; . . .

Glory.

O TRINITY one in essence and undivided, O Unity of three hypostases and co-eternal, unto Thee, as God, do we cry out the hymn of the Angels: Holy, Holy, Holy art Thou, O God; . . .

Both now.

OF a sudden the Judge shall come, and the deeds of each shall be laid bare. But let us cry out with fear in the midst of the night: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

FOURTH TONE

DARING to glorify, after the manner of the Cherubim, Thy beginningless Father and Thee, O Christ God, and Thine All-holy Spirit, we say: Holy, Holy, Holy art Thou, O God; . . .

Glory.

LIKE the orders of the Angels in Heaven, we men, standing with fear upon the earth, now offer Thee a triumphal hymn, O Good One: Holy, Holy, Holy art Thou, O God; . . .

Both now.

DARING to offer unto Thee the hymn of Thy noetic ministers, we mortals say: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

PLAGAL OF FIRST TONE

IT is the time for hymnody and the hour of supplication; we cry out fervently to Thee, the only God: Holy, Holy, Holy art Thou, O God; . . .

Glory.

DARING to emulate Thy noetic hosts, O beginningless Trinity, we cry unto Thee with unworthy lips: Holy, Holy, Holy art Thou, O God; . . .

Both now.

O THOU Who wast contained in a virginal womb and wast not separated from the Father's bosom: Receive even us, O Christ God, who cry out together with the Angels: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

PLAGAL OF SECOND TONE

WITH bodiless mouths, with ceaseless glorifications, the six-winged beings sing the thrice-holy hymn unto Thee, our God;

and with unworthy lips, we that are on earth send up praise to Thee: Holy, Holy, Holy art Thou, O God; . . .

Glory.

As the Cherubim stand by in fear, and the Seraphim are beside themselves with dread, they offer the thrice-holy hymn with unceasing voices; with them we sinners also cry: Holy, Holy, Holy art Thou, O God; . . .

Both now.

LET us glorify the Divinity of a triune unconfused union, and let us shout the Angels' hymn: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

GRAVE TONE

O THOU Who art praised in highest power by the Cherubim and art worshipped in divine glory by the Angels, receive even us sinners, who unworthily dare to cry unto Thee: Holy, Holy, Holy art Thou, O God; . . .

Glory.

SENDING up the thrice-holy praise of the Seraphim unto the unapproachable Godhead, the Trinity in Unity, let us cry out in fear: Holy, Holy, Holy art Thou, O God; . . .

Both now.

CASTING off sloth like sleep, O my soul, show the Judge amendment as praise; and cry out in fear: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

PLAGAL OF FOURTH TONE

THE Cherubim dare not gaze upon Thee; but as they fly about they shout with jubilation the divine song of the thrice-holy hymn. Together with them, we sinners also cry: Holy, Holy, Holy art Thou, O God; . . .

Glory.

LIFTING our hearts to Heaven, let us imitate the angelic order; and with fear let us fall down before the impartial Judge, while crying out the triumphant praise: Holy, Holy, Holy art Thou, O God; . . .

Both now.

BOWED down under the multitude of our transgressions and not daring to look up to Thy height, we bow soul and body, while with the Angels we cry to Thee the hymn: Holy, Holy, Holy art Thou, O God; through the Theotokos, have mercy on us.

CONCLUDING PHRASES FOR THE DAYS OF THE WEEK

MONDAY

... through the protection of the Bodiless Hosts, have mercy on us.

TUESDAY

... through the intercessions of the Forerunner, have mercy on us.

WEDNESDAY AND FRIDAY

... through the power of Thy Cross, have mercy on us.

THURSDAY

... through the intercessions of the Apostles, have mercy on us.

After the Dismissal Hymns or the Hymns to the Trinity, the Kathismata of the Psalter are recited, with the appointed Sessional Hymns after each Kathisma. Then we say the Fiftieth Psalm and begin the Canons, reading also the Nine Odes or chanting only certain verses from them according to the day and the number of the Troparia of the Canon.[1] *But on Sundays and Saturdays, immediately after Psalm 118 or the Polyeleos, we chant the following Evlogitaria:*

THE EVLOGITARIA OF THE RESURRECTION

Chanted on Sundays throughout the year.

Plagal of First Tone

Blessed art Thou, O Lord, teach me Thy statutes.

THE assembly of Angels was amazed to see Thee accounted among the dead, Thou Who hadst destroyed the might of death, O Saviour, and didst raise up Adam with Thyself, and Who hadst freed all men from Hades.

Blessed art Thou, O Lord, teach me Thy statutes.

WHY do ye mingle myrrh with tears of compassion, O ye women disciples? The radiant Angel in the grave addressed the myrrh-bearing women: Behold the grave and exult, for the Saviour hath arisen from the sepulchre.

Blessed art Thou, O Lord, teach me Thy statutes.

AT early morn, the myrrh-bearers hastened to Thy sepulchre with lamentation; but an Angel came to them and said: The time for sorrow is ended; weep ye no longer. And tell the Apostles of the Resurrection.

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[1] In current practice, the Nine Odes are used only on the weekdays of the Great Fast. On other days, a short refrain is said before each Troparion of the Canons instead of the verses of the Odes. The first part of the Ninth Ode, however (the Song of the Theotokos, page 83), is used every day unless otherwise directed by the Typicon.

Blessed art Thou, O Lord, teach me Thy statutes.

THE myrrh-bearing women came with myrrh unto Thy tomb, O Saviour, and they heard an Angel saying unto them: Why do ye count the Living among the dead? For, as God, He is risen from the sepulchre.

Glory. *Triadicon*

WE worship the Father, and His Son, and the Holy Spirit, the Holy Trinity, one in essence; and we cry out with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

Both now. *Theotokion*

BY giving birth to the Giver of Life, O Virgin, thou didst rescue Adam from sin, and thou didst grant Eve joy instead of sorrow; for the God and Man Who was incarnate of thee guided back to life him that had fallen away therefrom.

Alleluia, alleluia, alleluia: Glory to Thee, O God. (*Thrice*)

THE EVLOGITARIA FOR THE REPOSED

Chanted on Saturdays, after Psalm 118, if the Alleluia *hath been chanted for the service in commemoration of the departed* (*in which case Psalm 118 is recited in two stases, divided at the Middle*).

Plagal of First Tone

Blessed art Thou, O Lord, teach me Thy statutes.

THE choir of the Saints hath found the Well-spring of life, and the Door of Paradise; I, too, have found the way by means of repentance; I am the lamb that was lost. Call me back again, O Saviour, and save me.

Blessed art Thou, O Lord, teach me Thy statutes.

YE that preached the Lamb of God, and like lambs yourselves did suffer slaughter, and were translated to a life that ageth not, O Saints, and is eternal; earnestly beseech Him, O Martyrs, and implore that we be granted loosing from debts.

Blessed art Thou, O Lord, teach me Thy statutes.

YE that have walked the narrow and afflicted way in life, and have taken up the Cross as a yoke, and have followed Me in faith: come ye and enjoy the prizes and celestial crowns that I have prepared for you.

Blessed art Thou, O Lord, teach me Thy statutes.

AN image am I of Thine ineffable glory, even though I bear the scars of stumblings. Have pity on Thy creature, O Master, and purify me in Thy compassion; and grant unto me that longed-for fatherland, making me again a citizen of Paradise.

Blessed art Thou, O Lord, teach me Thy statutes.

Of old Thou didst fashion me out of nothing and didst honour me with Thy divine image; but because of the transgression of the commandment, Thou didst return me again to the earth from which I was taken. Restore me again to Thy likeness that I may be refashioned in that ancient beauty.

Blessed art Thou, O Lord, teach me Thy statutes.

Do Thou grant rest, O God, unto Thy servants, and appoint a place for them in Paradise, wherein the choirs of Saints, O Lord, and the righteous shall shine forth as luminaries. To Thy servants that have fallen asleep do Thou grant rest, overlooking all their offences.

Glory. *Triadicon*

Let us praise the Trinal Radiance of the One Divinity piously, while crying: Holy art Thou, O Beginningless Father, Co-beginningless Son, and Divine Spirit. Do Thou enlighten us who worship Thee with faith, and snatch us away from the eternal fire.

Both now. *Theotokion*

Rejoice, O modest one, who didst give birth unto God in the flesh for the salvation of all, and through whom the race of man hath found salvation; through thee may we find Paradise, O pure and blessed Theotokos.

Alleluia, alleluia, alleluia: Glory to Thee, O God. (*Thrice*)

Then the small Litany, and the appointed Sessional Hymn is chanted, followed by the Fiftieth Psalm and the Canons, with the Nine Odes.

THE MATINS GOSPEL

THE ORDER FOLLOWED WHEN A GOSPEL IS APPOINTED TO BE READ AT MATINS

If it be a Sunday, after the Evlogitaria, the small Litany, and the Hypakoë, we chant the Hymns of Ascent and Prokeimenon of the tone of the week from the Octoëchos, and so read the Matins Resurrection Gospel.

But on other days, if there is a Gospel read at Matins, after the Polyeleos and the Sessional Hymn we chant the First Antiphon of the Hymns of Ascent of Fourth Tone, as set forth below, with the appointed Prokeimenon from the Menaion.

THE FIRST ANTIPHON OF THE HYMNS OF ASCENT OF FOURTH TONE

FROM my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour. (*Twice*)

YE haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered. (*Twice*)

Glory.

IN the Holy Spirit every soul is quickened, and through cleansing is exalted and made radiant by the Triple Unity in a hidden sacred manner.

Both now.

BY the Holy Spirit the streams of grace gush forth, watering all creation for the begetting of life.

And then the Prokeimenon.

After the exclamation by the priest: For holy art Thou, O our God, *we chant:*

Let every breath praise the Lord. (*Thrice*)

After the Gospel, on Sundays only, we say:

LET us who have beheld the Resurrection of Christ worship our holy Lord Jesus, Who is alone without sin. We worship Thy Cross, O Christ, and we praise and glorify Thy holy Resurrection. For Thou art our God, and we know none other beside Thee, and we call upon Thy Name. Come, all ye faithful, let us worship Christ's holy Resurrection, for behold, through the Cross joy hath come to the whole world. Forever blessing the Lord, we praise His Resurrection. He endured the Cross for us, and by death destroyed death.

Then the following is read, but on Sundays it is chanted:

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

On Sunday we also chant, in Second Tone:

Glory.

BY the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now. *Theotokion*

BY the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

JESUS, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

But if it be a Sunday in the period of the Triodion, instead of the above hymns, we chant the following:

Glory. *Plagal of Fourth Tone*

Do Thou open unto me the doors of repentance, O Giver of Life; for my spirit goeth early unto Thy holy temple, bringing the temple of my body all defiled. But as One compassionate, cleanse me by Thy compassionate mercy.

Both now. *Theotokion*

Do thou make straight for me the paths of salvation, O Theotokos; for I have defiled my soul with shameful sins, having wasted my whole life in slothfulness. By thine intercessions, deliver me from all impurity.

Plagal of Second Tone

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

WHEN I, the hapless one, bring to mind the multitude of my terrible deeds, I tremble at the fearful day of judgment. But trusting in the mercy of Thy compassion, like David I cry to Thee: Have mercy on me, O God, according to Thy great mercy.

But on Feastdays other than Sunday, after the Gospel we chant the hymns appointed in the Menaion, Triodion, or Pentecostarion.

When all the hymns have been completed, the deacon or priest saith: Save, O God, Thy people . . . *After the exclamation by the priest, we recite the Canons with the Nine Odes, as appointed.*[1]

THE NINE ODES

THE FIRST ODE

An Ode of Moses in the Exodus

(Exodus 15:1–19)

When he had utterly drowned Pharaoh in the deep, Moses said:
To the Lord let us sing, for gloriously is He glorified.

LET us sing to the Lord, for gloriously is He glorified; horse and rider hath He hurled into the sea.

A helper and protector was He unto me for salvation. This is my God, and I will glorify Him; the God of my father, and I will exalt Him.

The Lord quenching wars, Lord is His Name.

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[1] See the footnote on page 65.

The chariots of Pharaoh and his hosts He hurled into the sea; the chosen mounted captains He plunged into the Red Sea.

With the open sea He covered them; they sank into the deep like a stone.

Thy right hand, O Lord, is glorified in strength; Thy right hand, O Lord, hath shattered enemies, and in the multitude of Thy glory hast Thou ground down the adversaries.

Thou sentest forth Thy wrath; it consumed them like stubble.

And at the breath of Thy wrath, the water parted asunder; the waters were hardened like a wall, hardened also were the waves in the midst of the sea.

The enemy said: I will pursue, I will overtake, I will divide the spoil, I will satisfy my soul, I will destroy with my sword; my right hand shall have dominion.

Thou sentest forth Thy breath; the sea covered them; they sank like lead in the turbulent water.

Who is like unto Thee among the gods, O Lord? Who is like unto Thee? Glorified in holies, wonderful in glories, doing marvels.

Thou hast stretched forth Thy right hand; the earth swallowed them up.

Thou hast guided by Thy righteousness this Thy people whom Thou hast redeemed; Thou hast called them by Thy strength into Thy holy habitation.

The nations heard and waxed wroth; pangs took hold of them that dwell in Philistia.

For 8 verses

Then did the rulers of Edom hasten, and the princes of the Moabites; trembling took hold of them, all the dwellers in Canaan melted away.

Let fear and trembling fall upon them; by the greatness of Thine arm, let them be made like unto stone,

For 6 verses

Until Thy people pass over, O Lord, until they pass over, even this Thy people which Thou didst take for Thine own.

Bring them in and plant them in the mountain of Thine inheritance, in Thy prepared habitation which Thou hast fashioned, O Lord, even the sanctuary which Thy hands have prepared.

For 4 verses

The Lord is king of the ages, yea, for ever and evermore.

For the horse of Pharaoh with chariots and riders went into the sea, and the Lord brought upon them the water of the sea; but the sons of Israel walked through dry land in the midst of the sea.

Glory. Both now.

THE SECOND ODE

It should be noted that the Second Ode is never chanted, save only in the Great Fast during which, on Tuesday only, it is chanted to its end. And for each of the troparia of the Second Ode of the Canon, we say: Glory to Thee, our God, glory to Thee.

An Ode of Moses in the Deuteronomy
(Deuteronomy 32:1–43)

After the Law had been written, again an Ode of Moses.

ATTEND, O heaven, and I will speak, and let the earth hear the words of my mouth.

Let mine instruction be awaited like rain, and let my words come down like the dew, like a shower upon the tender grass, like snow upon the green herb,

For I have called upon the Name of the Lord. Render majesty unto our God.

As for God, His works are true, and all His ways are judgments.

God is faithful, and there is no unrighteousness in Him; righteous and holy is the Lord.

They have sinned; blameworthy children are not His. O generation crooked and perverse, are these the recompenses ye pay to the Lord?

This is a people foolish and not wise; did not He Himself, thy Father, take thee for His own, and make thee, and fashion thee?

Remember the days of old, consider now the years of generations and generations.

Ask thy father, and he will declare unto thee; thine elders, and they will tell thee.

When the Most High divided the nations, when He scattered abroad the sons of Adam, He set the boundaries of nations according to the number of the angels of God.

And there was made a portion for the Lord, Jacob His people; the line of His inheritance was Israel.

He filled him with abundance in the wilderness, in the thirsting of heat in a waterless land; He led him about and instructed him, and kept him as the apple of His eye.

As an eagle would shelter his nest and hath yearned for his nurslings, and spreading his wings hath received them, and hath taken them upon his pinions, So the Lord alone led them, and there was no strange god among them.

He brought them up on the strength of the land, He fed them with the increase of the fields.

He suckled them with honey from a rock, and with oil out of the solid rock,

With butter of cows and milk of sheep, with fat of lambs and rams, of sons of bulls and he-goats, with the fat of kidneys of wheat; and they drank wine, the blood of the grape.

And Jacob ate and was filled; and the beloved one kicked, he grew fat, he grew thick, he waxed broad, and he forsook God Who had made him, and departed from God his Saviour.

They provoked Me with strange gods, and with their abominations they embittered Me.

They sacrificed to demons, and not to God; to gods, whom they knew not; new and recent gods were come, which their fathers knew not.

Thou hast abandoned the God Who begat thee, and hast forgotten God Who feedeth thee.

And the Lord saw and was jealous, and He was provoked by the wrath of His sons and daughters.

And He said: I will turn My face away from them, and I will show what shall come upon them in the last days; for it is a perverse generation; sons, in whom there is no faith.

They have made Me jealous with that which is not god, they have angered Me with their idols; and I will provoke them to jealousy with that which is no nation, with a foolish nation will I provoke them to wrath.

For a fire is kindled out of My wrath, it shall burn unto nethermost Hades; I shall devour them and the land and the increase thereof; it shall set on fire the foundations of the mountains.

I will gather evils upon them, I will perfect Mine arrows against them.

They shall melt away in famine and the devouring of birds, the bending down of their backs shall be incurable; teeth of wild beasts shall I send forth against them, along with the wrath of things that creep upon the earth.

From without, the sword shall bereave them of children, and out of their inner chambers shall issue fear. The young man shall perish with the maiden, the suckling with him that long hath been old.

I said: I would scatter them, I would make their memorial to cease from among men, Were it not for the wrath of their enemies, yea, lest their adversaries should live long and unite to set upon them,

Lest they should say: Our own high hand, and not the Lord, hath done all these things.

For it is a nation that hath lost counsel, and there is no understanding in them; they have not the wit to understand all these things.

Let them admit in a time that is to come:

How shall one man pursue a thousand, and how shall two put to flight tens of thousands, if God had not yielded them up and the Lord surrendered them?

For their gods are not as our God; and our enemies are void of understanding.

For out of the vines of Sodom is their vine, and their vine-branch out of Gomorrha; their grape is a grape of gall, it is a cluster of bitterness to them.

The rage of dragons is their wine, and the incurable wrath of asps.

Lo, are not all these things stored up with Me and sealed among My treasures?

In the day of vengeance I will requite, in the moment when their foot stumbleth; for nigh is the day of their perdition. And the things prepared for you are at hand.

For the Lord shall judge His people, and because of His servants shall He be comforted.

For He saw that they were palsied, and had failed in their invasion, and that they were enfeebled.

And the Lord said: Where are their gods in whom they trusted?

The fat of whose sacrifices ye ate, and ye drank the wine of their libations? Let them arise, and let them help you; let them be your protectors.

Behold, behold, I am; and there is no god beside Me. I will slay, and I will make to live; I will smite, and I will heal; and there is none who shall deliver out of My hands.

For unto heaven I will lift up My hand, and I will swear by My right hand and I will say: I live unto eternity.

For I will sharpen My sword like lightning, and My hand shall take hold of judgment; I will render justice unto Mine enemies, and them that hate Me will I recompense.

I will make Mine arrows drunk with blood, and My sword shall feed on flesh, on the blood of wounded men and of captivity, from the head of the princes of the enemy.

Be glad with Him, O ye heavens, and let all the angels of God worship Him.

Be glad, ye nations, with His people, and let all the sons of God be strengthened in Him; for the blood of His sons shall He avenge, and He shall judge and execute vengeance upon His enemies; and to them that hate Him shall He render their due, and the Lord shall purify the land of His people.

Glory. Both now.

THE THIRD ODE

A Prayer of Hannah, the Mother of Samuel the Prophet
(1 Kingdoms 2:1–10)

The barren one strangely beareth a son and praiseth God:
Holy art Thou, O Lord, and Thee my spirit praiseth.

My heart is established in the Lord, my horn is exalted in my God, my mouth is enlarged over mine enemies, I am glad in Thy salvation.

For there is none holy as the Lord, for there is none righteous as our God, and there is none holy beside Thee.

Boast ye not, and utter not high things unto excess, nor let boastful words of pride come forth from your mouth.

For the Lord is a God of knowledge, and a God that prepareth His own ways.

The bow of the mighty is become weak, and the strengthless have girded themselves with power.

They that were full of bread are sunk into low estate, and the hungry have been rested in the land; for the barren hath borne seven, and she that abounded in children is enfeebled.

The Lord slayeth and engendereth life, He bringeth down to Hades and bringeth up again.

The Lord maketh poor and enricheth, He bringeth low and lifteth high again.

He raiseth the pauper from the earth, and from the dunghill doth He lift up the poor man to seat him with the mighty of the people, and He maketh him heir of their throne of glory.

For 8 verses

He granteth his prayer to him that prayeth, and hath blest the years of the righteous man.

For the mighty man shall not be strong in his own strength; the Lord will weaken his adversary; the Lord is holy.

For 6 verses

Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches;

But in this let him that boasteth make his boast, that he hath understanding and knoweth the Lord, and that He worketh judgment and righteousness in the midst of the earth.

For 4 verses

The Lord hath gone up into the heavens and hath thundered; He will judge the ends of the earth, for He is righteous.

And He will give strength to our kings, and He will lift up the horn of His anointed one.

Glory. Both now.

THE FOURTH ODE

A Prayer of Abbacum the Prophet
(Abbacum 3:2–19)

Do thou declare, O Abbacum, the Word's kenosis.
Glory be to Thy power, O Lord.

O LORD, I have heard Thy report, and I was afraid; O Lord, I considered Thy works, and I was amazed.

Between two living creatures shalt Thou be known; when the years draw nigh, Thou shalt be acknowledged; when the season cometh, Thou shalt be shown forth; when my soul is troubled, in Thine anger shalt Thou remember mercy.

God shall come out of Thaeman, and the Holy One out of a mountain overshadowed and densely wooded.

His virtue hath covered the heavens, and the earth was full of His praise.

And His brightness shall be as the light; horns are in His hands, and He hath established a mighty love of His strength.

Before His face shall the Word proceed, and He shall go forth for instruction at His feet.

He stood, and the earth was shaken; He beheld, and the nations melted away.

The mountains were violently burst asunder, the everlasting hills melted away at His everlasting going forth.

Because of troubles, I looked upon the tents of the Ethiopians; even the tabernacles of the land of Madiam were dismayed.

Nay, with the rivers wast Thou wroth, O Lord? Nay, against the rivers was Thine anger, or against the sea Thine attack? For Thou shalt mount upon Thy horses, and Thy chariots are salvation.

Bending Thy bow, Thou shalt bend it against sceptres; the Lord saith: The land of rivers shall be rent asunder.

They shall see Thee, and the people shall be in travail, while Thou scatterest the courses of the waters; the abyss gave forth her voice and raised her form on high.

Lifted up was the sun, and the moon stood still in her course; at the light shall Thy missiles go forth, at the brilliance of the gleam of Thy weapons.

With threatening shalt Thou diminish the earth, and with anger shalt Thou trample down nations.

Thou wentest forth for the salvation of Thy people, to save Thine anointed ones art Thou come. Thou didst cast death upon the heads of transgressors, Thou didst lay fetters upon their neck at the end.

Thou hast cut asunder with fury the heads of the mighty; they shall quake within themselves, they shall break open their bridles, like the poor man that eateth in secret.

And Thou hast mounted Thy horses in the sea, and they trouble the many waters.

I kept watch, and my belly was troubled at the voice of the prayers of my lips; and trembling went into my bones, and within me my strength was troubled.

I will rest in the day of mine affliction, that I may go up to the people of my sojourning.

For 8 verses

For the fig tree shall not bear fruit, and there shall be no increase for the vines;

The labour of the olive shall fail, and the plains shall bear no food.

For 6 verses

The sheep have failed from their grazing, and there are no oxen at the cribs.

But as for me, in the Lord will I be glad, I will rejoice in God my Saviour.

For 4 verses

The Lord is my God and my might, and He will instruct my feet unto perfection.

He mounteth me on high, that I might be victor with His song.

Glory. Both now.

THE FIFTH ODE

A Prayer of Esaias the Prophet
(Esaias 26:9–20)

Esaias' prophecy, which is also his prayer.
O Lord our God, grant us peace.

OUT of the night my spirit waketh at dawn unto Thee, O God, for Thy commandments are a light upon the earth.

Learn righteousness, ye that dwell upon the earth.

For the ungodly man hath come to an end; every man that learneth not righteousness on the earth shall not execute truth; let the ungodly man be taken away, that he may not see the glory of the Lord.

O Lord, lofty is Thine arm, and they knew it not; but when they know it, let them be put to shame.

Zeal shall lay hold upon an uninstructed people, and now fire shall devour the adversaries.

O Lord our God, bestow Thy peace upon us; for Thou hast given all things unto us.

O Lord our God, take us for Thy possession. O Lord, besides Thee we know none other; we call upon Thy Name.

But the dead shall not see life, nor shall physicians raise them up; therefore hast Thou brought wrath upon them and hast slain them, and hast taken every male of them away.

Add more evils upon them, O Lord; add more evils upon them that are glorious upon the earth.

O Lord, in tribulation we remembered Thee; in a small affliction was Thine instruction with us.

For 8 verses

And as a woman in travail cometh to her time for giving birth, and because of her travail she crieth out, so have we become in the presence of Thy beloved one.

Because of fear of Thee, O Lord, have we conceived and suffered pangs, and given birth to the spirit of Thy salvation, which we have wrought on the earth.

For 6 verses

We shall not fail, but all they shall fail that dwell upon the earth.

The dead shall rise, and they that are in the tombs shall awake, and they that be in the earth shall rejoice.

For 4 verses

For the dew which Thou sendest is healing for them, but the land of the ungodly shall perish.

Go, my people; enter thine inner chamber, shut thy door, hide thyself for a little while, until the wrath of the Lord shall pass away.

Glory. Both now.

THE SIXTH ODE

A Prayer of Jonas the Prophet
(Jonas 2:3–10)

As Thou didst the Prophet Jonas save, save us also, O Lord.
From out of the sea monster Jonas cried aloud and said:

I CRIED aloud in mine affliction unto the Lord my God, and He hearkened unto me; out of the womb of Hades Thou heardest my cry and my voice.

Thou hast cast me off into the depths of the heart of the sea, and the floods encompassed me.

All Thy billows and Thy waves passed over me.

For 8 verses

And I said: I am banished from the sight of Thine eyes; shall I indeed look again toward Thy holy temple?

Water is poured out about me even unto my soul, the uttermost abyss surrounded me; my head hath gone down into the clefts of the mountains, I went down into the earth whose bars are everlasting barriers.

For 6 verses

Yet, let my life come up out of corruption unto Thee, O Lord my God.

When my soul was fainting within me, I remembered the Lord; yea, let my prayer come unto Thee, even unto Thy holy temple.

For 4 verses

They that observe vain and false things have abandoned mercy for themselves.

But as for me, with the voice of praise and thanksgiving will I sacrifice unto Thee; whatsoever I have vowed for my salvation, I will pay unto Thee, O Lord.

Glory. Both now.

THE SEVENTH ODE

A Prayer of the Holy Three Children
(Daniel 3:26–56)

The praise of the Three Youths doth quench the flame.
O our God and the God of our Fathers, blessed art Thou.

BLESSED art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

For righteous art Thou in all which Thou hast done for us; and all Thy works are true, and upright are Thy ways, and all Thy judgments are true.

And judgments of truth hast Thou performed in all things which Thou hast brought upon us, and upon the holy city of our fathers, Jerusalem; for in truth and judgment hast Thou brought all these things upon us for our sins.

For we have sinned and have transgressed in departing from Thee, and all things wherein we have greatly sinned; and Thy commandments have we not heard, nor have we given heed, nor done as Thou hast enjoined us, that it might go well with us.

And all that Thou hast done to us, and all that Thou hast brought upon us, in judgment that is true hast Thou done them; and Thou hast surrendered us into the hands of lawless enemies, of most hateful apostates, and to a king that is unjust and the most wicked in all the earth.

And now we are not able to open our mouth; shame and reproach are we become for Thy servants and for them that revere Thee.

Deliver us not up utterly, for Thy holy Name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one,

To whom Thou didst say that Thou wouldst multiply their seed, as the stars of heaven and as the sand on the shore of the sea.

For, O Sovereign Master, we are become the least of all the nations, and are humbled in all the earth this day because of our sins.

And there is not at this time any prince, nor prophet, nor leader, nor whole-burnt offering, nor sacrifice, nor oblation, nor incense, nor place to bring first fruits before Thee and to find mercy.

But in a contrite soul and in a spirit of humility may we be accepted.

As in whole-burnt offerings of rams and bullocks, and in tens of thousands of fat lambs, so let our sacrifice be acceptable before Thee this day, and let it be performed hereafter before Thee; for there is no shame to them that trust in Thee.

Yea, now we follow Thee with our whole heart, and we fear Thee, and we seek Thy face; O put us not to shame.

But deal with us according to Thy tenderness and according to the multitude of Thy mercy.

Rescue us according to Thy wondrous works, and give glory to Thy Name, O Lord.

And let all them be confounded that show evils to Thy servants, and let them be put to shame and be deprived of all their power, and let the strength of them be shattered.

And let them know that Thou art Lord, the only God, and glorious throughout the whole world.

And the king's servants, which had cast them in, ceased not from heating the furnace with naphtha, and pitch, and tow, and wood of the vine.

And the flame poured out above the furnace nine and forty cubits, and it broke through and enveloped in flames those of the Chaldeans which it found around the furnace.

But the Angel of the Lord came down to be with Azarias and those that were with him in the furnace, and He drave the flame of the fire out of the furnace.

And He made the midst of the furnace like a whistling wind that beareth dew, and the fire touched them not at all, nor brought any grief, nor troubled them.

Then the three, as out of a single mouth, praised and blessed and glorified God in the furnace saying:

The Hymn of the Three, Which the Youths Sang

For 8 verses

Blessed art Thou, O Lord, the God of our Fathers, and supremely praised and supremely exalted unto the ages.

And blessed is the holy Name of Thy glory, which is supremely praised and supremely exalted unto the ages.

For 6 verses

Blessed art Thou in the temple of Thy holy glory, Thou Who art supremely praised and supremely exalted unto the ages.

Blessed art Thou that lookest upon the abysses, that sittest upon the Cherubim, Thou Who art supremely praised and supremely exalted unto the ages.

For 4 verses

Blessed art Thou upon the throne of the glory of Thy kingdom, Thou Who art supremely praised and supremely exalted unto the ages.

Blessed art Thou in the firmament of the heaven, Thou Who art supremely praised and supremely exalted unto the ages.

Glory. Both now.

THE EIGHTH ODE

The Hymn of the Holy Three Children
(Daniel 3:57–88)

O praise the Lord, ye creatures which He hath made.
O praise ye the Lord, ye works of His, and
supremely exalt Him unto all the ages.

BLESS the Lord, all ye works of the Lord:
Praise and supremely exalt Him unto the ages.
Bless the Lord, ye angels of the Lord, and ye heavens of the Lord:
Praise and supremely exalt Him unto the ages.
Bless the Lord, all ye waters above the heavens, and all ye powers of the Lord:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O sun and moon, and ye stars of heaven:
Praise and supremely exalt Him unto the ages.
Bless the Lord, every rain and dew, and all ye winds:
Praise and supremely exalt Him unto the ages.
Bless the Lord, fire and heat of burning, winter cold and summer heat:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O falls of dew and snow, O ice and cold:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O hoar frosts and snows, O lightnings and clouds:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O light and darkness, O nights and days:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O earth, mountains and hills, and all things that spring up therein:
Praise and supremely exalt Him unto the ages.
Bless the Lord, O fountains, seas and rivers, O monsters of the sea, and all things that move in the waters:
Praise and supremely exalt Him unto the ages.

For 8 verses

Bless the Lord, all ye winged creatures of the sky, O beasts and all cattle:
Praise and supremely exalt Him unto the ages.
Bless the Lord, ye sons of men; let Israel bless the Lord:
Praise and supremely exalt Him unto the ages.

For 6 verses

Bless the Lord, ye priests of the Lord, ye servants of the Lord:
Praise and supremely exalt Him unto the ages.

Bless the Lord, ye spirits and ye souls of the righteous, ye saints, and ye that be humble of heart:
Praise and supremely exalt Him unto the ages.

For 4 verses

Bless the Lord, O Ananias, Azarias, and Misael:
Praise and supremely exalt Him unto the ages.
Bless the Lord, ye Apostles, Prophets, and Martyrs of the Lord:
Praise and supremely exalt Him unto the ages.

We bless Father, Son, and Holy Spirit, the Lord:
We praise the Lord and supremely exalt Him unto the ages.
Both now and ever, and unto the ages of ages. Amen.

We praise, we bless, and we worship the Lord:
Praising and supremely exalting Him unto the ages.

THE NINTH ODE

The Song of the Theotokos

(Luke 1:46–55)

Her Son and God doth the maiden Mother praise.
With hymns let us magnify the Theotokos.

MY soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

For the Mighty One hath done great things to me, and holy is His Name; and His mercy is on them that fear Him unto generation and generation.

He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat, and exalted them of low degree; He hath filled the hungry with good things, and the rich He hath sent empty away.

He hath holpen His servant Israel in remembrance of His mercy, as He spake to our fathers, to Abraham and his seed for ever.

Unless it be a Feast of our Lord or of the Mother of God, every day we chant the Song of the Theotokos, with the following refrain after each verse:

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The verses for the Canon are taken from the Prayer of Zacharias that is set forth below:

The Prayer of Zacharias, the Father of the Forerunner
(Luke 1:68–79)

Zacharias blesseth the birth of his son.

BLESSED be the Lord God of Israel, for He hath visited and wrought redemption for His people,

And hath raised up a horn of salvation for us in the house of His servant David,

As He spake by the mouth of His holy ones, the prophets of old,

That we should be saved from our enemies, and from the hand of all that hate us,

To deal mercifully with our fathers, and to remember His holy covenant,

For 8 verses

The oath which He sware to our father Abraham, that He would grant unto us that we be delivered out of the hand of our enemies,

That we might serve Him without fear, in holiness and righteousness before Him all the days of our life.

For 6 verses

And thou, child, shalt be called the prophet of the Most High; for thou shalt go before the face of the Lord, to prepare His ways,

To give knowledge of salvation unto His people, by the remission of their sins, through the bowels of mercy of our God,

For 4 verses

Whereby the Dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death,

To guide our feet into the way of peace.

Glory. Both now.

On ordinary weekdays, after the Heirmos of the Ninth Ode we chant It is truly meet, *as given below, in the tone of the Heirmos; then a Litany. But if it be Sunday or a feast of a Saint with the Great Doxology, after the Katavasia of the Ninth Ode, straightway the Litany.*

IT is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

After the small Litany, the Exapostilarion. If it be a Sunday, the following is chanted first:

Holy is the Lord our God. (*Thrice*)

Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy.

And then the Exapostilarion as appointed. For ordinary weekdays, the Exapostilaria are provided on pages 86–88.

However, if it be the Great Fast or an Alleluia, we say instead the Hymns of the Guiding Light in the tone of the week.

HYMNS OF THE GUIDING LIGHT FOR EACH TONE

Chanted thrice instead of the Exapostilarion during the Great Fast or an Alleluia. Each hymn is completed with the concluding phrases set forth on page 86.

FIRST TONE

O Lord, Who makest the light to dawn, cleanse my soul of every sin, . . .

SECOND TONE

Send forth Thine everlasting light, O Christ God, and enlighten the hidden eyes of my heart, . . .

THIRD TONE

Send forth Thy light, O Christ God, and enlighten my heart, . . .

FOURTH TONE

O Thou Who makest the light to rise upon Thy world, cleanse every sin from my soul, which is in darkness, . . .

PLAGAL OF FIRST TONE

O light-giving Lord, send forth Thy light and enlighten my heart, . . .

PLAGAL OF SECOND TONE

Send down upon our souls Thine everlasting light, . . .

GRAVE TONE

For Thy great mercy's sake, send down light upon our souls, . . .

PLAGAL OF FOURTH TONE

Since Thou art light, O Christ, enlighten me in Thee, . . .

CONCLUDING PHRASES FOR THE DAYS OF THE WEEK

MONDAY

... by the protection of the bodiless hosts, O Lord, and save me.

TUESDAY

... by the intercessions of the Forerunner, O Lord, and save me.

WEDNESDAY AND FRIDAY

... by the power of Thy Cross, O Lord, and save me.

THURSDAY

... by the intercessions of the Apostles, O Lord, and save me.

The third repetition on each day endeth with the phrase:

... by the intercessions of the Theotokos, O Lord, and save me.

SATURDAY

On Saturday, we chant the Hymn of the Guiding Light twice:

The first time:

... by the intercessions of Thy Saints, O Lord, and save me.

The second time:

... by the intercessions of the Theotokos, O Lord, and save me.

On Saturday, instead of a third repetition, the Exapostilarion of the Departed is chanted:

Third Tone. Thou Who as God adornest

THOU Who, as God, hast power * over the living and the dead, * Who through Thy Saints dost illumine * and guide the whole earth with Thy light, * O Thou Creator of all things, * save them that hymn Thee with praises.

EXAPOSTILARIA FOR EACH DAY OF THE WEEK

MONDAY

Third Tone. The Original Melody

THOU Who as God adornest * and dost bedeck the sky with stars, * and Who dost send forth Thine Angels, * through them, enlight'ning all the earth, * O Thou Creator of all things, * save them that hymn Thee with praises.

Theotokion

THOU art the sweetness of Angels, * the gladness of afflicted ones, * and the protectress of Christians, * O Virgin Mother of our Lord; * be thou my helper, and save me * from out of eternal torments.

TUESDAY

Third Tone. O ye Apostles

WITH hymns let all of us honour * John the Forerunner and Baptist * of Christ the Saviour and Master, * the Prophet sprung from a Prophet, * the desert's ven'rable nursling, * and chaste Elizabeth's offspring.

Theotokion

THOU art the sweetness of Angels, * the gladness of afflicted ones, * and the protectress of Christians, * O Virgin Mother of our Lord; * be thou my helper, and save me * from out of eternal torments.

WEDNESDAY AND FRIDAY

Second Tone. While Thy disciples looked on Thee

THE Cross is the guardian of the whole world; * the Cross is the support and staff of the faithful; * the Cross is the beauty of the Church of Christ; * the Cross is the mighty strength of kings; * the Cross is the glory of Angels; * it is the wounding of demons.

Theotokion of the Cross. Third Tone. O ye Apostles

As she that seedlessly bare Thee * stood at Thy Cross in great mourning, * she cried: Alas! O belov'd Son, * my sweetest Child, how hast Thou now * set from the eyes of Thy Mother? * How art Thou reckoned with dead men?

THURSDAY

Second Tone. Hearken, ye women

PASSING through all the earth, ye preached * the holy Incarnation of * Christ from the all-spotless Virgin, * and ye turned men from their error; * in teaching all men to adore * One God, the Holy Trinity, * ye shed divine enlightenment * upon the nations, O blessed * Apostles of Christ the Saviour.

Same Melody

WE all now honour Nicholas, * the great chief shepherd of Christ's flock, * our holy Father and Hierarch, * the all-wise prelate of Myra; * for many men that were condemned * to die unjustly, he hath saved; * and in a dream Ablabius * and the good sovereign beheld him * annul the most unjust sentence.

Theotokion

O CENSER golden and most pure, * thou, Mary, truly art become * the boundless Trinity's vessel, * O Theotokos and Virgin; * in whom the Father was well-pleased; * in whom the Son made His abode; * to whom the Holy Spirit came, * to overshadow and show forth * as Theotokos, O Maiden.

SATURDAY

Third Tone. Thou Who as God adornest

THOU Who, as God, hast power * over the living and the dead, * Who through Thy Saints dost illumine * and guide the whole earth with Thy light, * O Thou Creator of all things, * save them that hymn Thee with praises.

Theotokion. Second Tone. While Thy disciples looked on Thee

IN thee do we all boast, O pure Theotokos; * with God, we all possess thee as our protection. * Stretch forth thine invincible and mighty hand, * smite to the ground our enemies; * and send forth unto thy servants * quick help from God, the All-holy.

And straightway the Praises. If it be Sunday, or a Feast of the Master or of the Mother of God, or if a Saint is being celebrated with the Great Doxology, Let every breath *is chanted in the tone of the week or of the hymns of the Feast or of the Saint being celebrated.*

LET every breath praise the Lord. Praise the Lord from the Heavens, praise Him in the highest.
To Thee is due praise, O God.

PRAISE Him, all ye His angels; praise Him, all ye His hosts.
To Thee is due praise, O God.

Then continue Psalm 148 from Praise Him, O sun and moon. *But on other days, when* Let every breath *is not said, begin the Praises as set forth below:*

PSALM 148

PRAISE the Lord from the Heavens, praise Him in the highest.
To Thee is due praise, O God.

PRAISE Him, all ye His angels; praise Him, all ye His hosts.
To Thee is due praise, O God.

Praise Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens, and thou water that art above the heavens; let them praise the Name of the Lord.

For He spake, and they came to be; He commanded, and they were created.

He established them for ever, yea, for ever and ever; He hath set an ordinance, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye abysses,

Fire, hail, snow, ice, blast of tempest, which perform His word,

The mountains and all the hills, fruitful trees, and all cedars, The beasts and all the cattle, creeping things and winged birds,

Kings of the earth, and all peoples, princes and all the judges of the earth,

Young men and virgins, elders with the younger; let them praise the Name of the Lord, for exalted is the Name of Him alone.

His praise is above the earth and heaven, and He shall exalt the horn of His people.

This is the hymn for all His saints, for the sons of Israel, and for the people that draw nigh unto Him.

PSALM 149

SING unto the Lord a new song; His praise is in the church of the saints.

Let Israel be glad in Him that made him, let the sons of Sion rejoice in their King.

Let them praise His Name in the dance; with the timbrel and the psaltery let them chant unto Him.

For the Lord taketh pleasure in His people, and He shall exalt the meek with salvation.

The saints shall boast in glory, and they shall rejoice upon their beds.

The high praise of God shall be in their throat, and two-edged swords shall be in their hands,

To do vengeance among the heathen, punishments among the peoples,

To bind their kings with fetters, and their nobles with manacles of iron,

For 6 verses

To do among them the judgment that is written. This glory shall be to all His saints.

PSALM 150

PRAISE ye God in His saints, praise Him in the firmament of His power.

For 4 verses

Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

Praise Him with timbrel and dance, praise Him with strings and flute.

Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

If it be Sunday, these two verses are also said, for the seventh and eighth Stichera:

For the Seventh Sticheron: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

For the Eighth Sticheron: I will confess Thee, O Lord, with my whole heart; I will tell of all Thy wonders.

Glory. *The appointed Doxasticon.*

Both now. *The appointed Theotokion.*

If it be Sunday, the following Theotokion is appointed:

MOST blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

On Sundays and designated Feast Days, we chant the Great Doxology; but on other days, after the Praises we say Glory; both now, *and then continue with the ordinary form of Matins as set forth beginning on page 92.*

THE GREAT DOXOLOGY

Glory to Thee, Who hast shown forth the light.

GLORY to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes. (*Thrice*)

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (*Thrice*)

Glory to the Father, and to the Son, and to the Holy Spirit;
Both now and ever, and unto the ages of ages. Amen.

Holy Immortal, have mercy on us.

Then we chant with stronger voice:

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Then the appointed Dismissal Hymn of the Feast is chanted.

On Sunday, if the tone of the week is First, Second, Third, or Fourth, we chant:

Fourth Tone

TODAY is salvation come unto the world. Let us sing unto the Author of our life Who arose from the grave; for, destroying death by death, He granted us the victory and great mercy.

If the tone of the week is Plagal of First, Plagal of Second, Grave, or Plagal of Fourth, we chant:

Plagal of Fourth Tone

RISING from the tomb and breaking the bonds of Hades asunder, Thou didst loose the sentence of death, O Lord, thereby delivering all men from the snares of the enemy. Manifesting Thyself to Thy disciples, Thou didst send them forth to preach, and through them Thou didst grant peace to the whole world, O Thou Who alone art rich in mercy.

After the Litanies Have mercy on us, O God *and* Let us complete our morning prayer, *and the Prayer at the Bowing of the Head, the deacon saith:* Wisdom.

The choir: Holy Father, bless.

The priest: Blessed is He that is, even Christ our God, always, now and ever, and unto the ages of ages.

The superior or the reader: Amen. The Lord God make steadfast the holy and blameless Faith of the pious and Orthodox Christians, with His holy Church and this city (*or* monastery, *or* town, *or* countryside, *or* island) unto the ages of ages. Amen.

The priest: Most holy Theotokos, save us.

The reader: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The priest: Glory to Thee, O God, our hope, glory to Thee.

The reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

* * *

But if it be not a Sunday or a Feast day when the Great Doxology is appointed to be chanted, after the Glory; both now *of the Praises* (*page 90*) *the superior or the reader straightway saith:*

Unto Thee glory is due, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

GLORY to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Then the Litany, Let us complete our morning prayer unto the Lord.

Afterwards we chant the Aposticha of the Praises from the Menaion or Octoëchos. When from the Octoëchos, use the following verses:

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils; and look upon Thy servants, and upon Thy works, and do Thou guide their sons.

Verse: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

Glory, *the Doxasticon, if there be one.* Both now, *the Theotokion.*

The superior or the reader: It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High, to proclaim in the morning Thy mercy, and Thy truth by night.

Then, Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom . . .

If it be an Alleluia, continue at the sign ❖ on page 94.

Then we chant the appointed Dismissal Hymn(s) and the Theotokion.

And the Litany: Have mercy on us, O God . . .

After the exclamation, the priest: Wisdom. *The reader:* Holy Father, bless.

The priest: Blessed is He that is, even Christ our God, always, now and ever, and unto the ages of ages.

The superior or the reader: Amen. The Lord God make steadfast the holy and blameless Faith of the pious and Orthodox Christians, with

His holy Church and this city (*or* monastery, *or* town, *or* countryside, *or* island), unto the ages of ages. Amen.

The priest: Most holy Theotokos, save us.

The reader: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The priest: Glory to Thee, O God, our hope, glory to Thee.

The reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

If the First Hour is conjoined with Matins, the dismissal is omitted, and immediately after The Lord God make steadfast . . . *we say:* O come, let us worship . . . *and we read the First Hour.*

* * *

❖ *But if it be an Alleluia, we continue here from page 93.*

After It is good to give praise, *we say:* Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *Then we immediately say the following Dismissal Hymn:*

As we stand in the temple of thy glory, we reckon ourselves to be standing in Heaven, O Theotokos. O Heavenly Gate, open unto us the portal of thy mercy.

Then, Lord, have mercy (*forty times*). Glory; both now. More honourable. In the Name of the Lord, Father, bless.

The priest: Blessed is He that is, even Christ our God, always, now and ever, and unto the ages of ages.

The reader: Amen. O Heavenly King, make steadfast our faithful hierarchs; establish the Faith; subdue the nations; give peace to the world; guard well this city (*or* monastery, *or* town, *or* countryside, *or* island); appoint to our fathers and brethren who are gone before us a place in the tabernacles of the just; and accept us in repentance and confession, for Thou art good and the Friend of man.

Then we make a prostration after each verse of the Prayer of Saint Ephraim:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

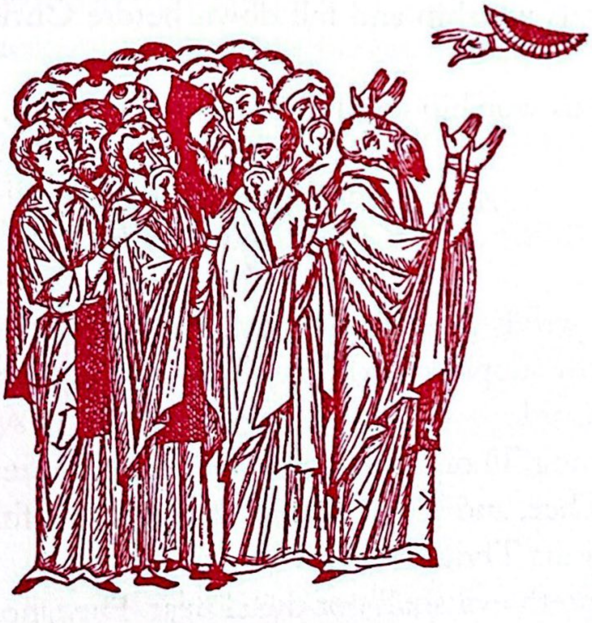
But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then: Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless, *and the Dismissal. But if the First Hour is conjoined, immediately after the Prayer of Saint Ephraim:* O come let us worship . . . *and we read the First Hour.*



The Hours

THE FIRST HOUR

If this Hour is not appended to Matins, but is said separately, we begin with the blessing and prayers as set forth at the beginning of the Midnight Service (see page 20). But if this Hour is appended to Matins, as is customary, we begin, making three reverences:

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And then the following Psalms:

PSALM 5

UNTO my words give ear, O Lord; hear my cry. Attend unto the voice of my supplication, O my King and my God; for unto Thee will I pray, O Lord.

In the morning Thou shalt hear my voice. In the morning shall I stand before Thee, and Thou shalt look upon me; for not a God that willest iniquity art Thou.

He that worketh evil shall not dwell near Thee, nor shall transgressors abide before Thine eyes.

Thou hast hated all them that work iniquity; Thou shalt destroy all them that speak a lie.

A man that is bloody and deceitful shall the Lord abhor.

But as for me, in the multitude of Thy mercy shall I go into Thy house; I shall worship toward Thy holy temple in fear of Thee.

O Lord, guide me in the way of Thy righteousness; because of mine enemies, make straight my way before Thee,

For in their mouth there is no truth; their heart is vain.

Their throat is an open sepulchre, with their tongues have they spoken deceitfully; judge them, O God.

Let them fall down on account of their own devisings; according to the multitude of their ungodliness, cast them out, for they have embittered Thee, O Lord.

And let all them be glad that hope in Thee; they shall ever rejoice, and Thou shalt dwell among them.

And all shall glory in Thee that love Thy Name, for Thou shalt bless the righteous.

O Lord, as with a shield of Thy good pleasure hast Thou crowned us.

PSALM 89

LORD, Thou hast been our refuge in generation and generation.

Before the mountains came to be and the earth was formed and the world, even from everlasting to everlasting Thou art.

Turn not man away unto lowliness; yea, Thou hast said: Turn back, ye sons of men.

For a thousand years in Thine eyes, O Lord, are but as yesterday that is past, and as a watch in the night.

Things of no account shall their years be; in the morning like grass shall man pass away.

In the morning shall he bloom and pass away, in the evening shall he fall and grow withered and dry.

For we have fainted away in Thy wrath, and in Thine anger have we been troubled.

Thou hast set our iniquities before Thee; our lifespan is in the light of Thy countenance.

For all our days are faded away, and in Thy wrath are we fainted away; our years have, like a spider, spun out their tale.

As for the days of our years, in their span they be threescore years and ten.

And if we be in strength, mayhap fourscore years; and what is more than these is toil and travail.

For mildness is come upon us, and we shall be chastened.

Who knoweth the might of Thy wrath? And out of fear of Thee, who can recount Thine anger?

So make Thy right hand known to me, and to them that in their heart are instructed in wisdom.

Return, O Lord; how long? And be Thou entreated concerning Thy servants.

We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad.

In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils.

And look upon Thy servants, and upon Thy works, and do Thou guide their sons.

And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, yea, the work of our hands do Thou guide aright.

PSALM 100

Of mercy and judgment will I sing unto Thee, O Lord; I will chant and have understanding in a blameless path. When wilt Thou come unto me?

I have walked in the innocence of my heart in the midst of my house.

I have no unlawful thing before mine eyes; the workers of transgressions I have hated.

A crooked heart hath not cleaved unto me; as for the wicked man who turned from me, I knew him not.

Him that privily talked against his neighbour did I drive away from me.

With him whose eye was proud and his heart insatiate, I did not eat.

Mine eyes were upon the faithful of the land, that they might sit with me; the man that walked in the blameless path, he ministered unto me.

The proud doer dwelt not in the midst of my house; the speaker of unjust things prospered not before mine eyes.

In the morning I slew all the sinners of the land, utterly to destroy out of the city of the Lord all them that work iniquity.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*).

If Alleluia[1] *was chanted in Matins and it is a fast day, turn to page 100 and continue at the sign* ❖.

If God is the Lord *was chanted in Matins, or if it is Saturday, then we say:* Glory, *the Dismissal Hymn of the day.*

Both now. *Theotokion*

What shall we call thee, O Full of Grace? Heaven? for thou hast made the Sun of Righteousness to dawn forth. Paradise? for thou hast brought forth the Flower of immortality. Virgin? for thou hast remained incorrupt. Pure Mother? for thou hast held in thy holy embrace a Son, Who is the God of all. Do thou entreat Him to save our souls.

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[1] See the note explaining "Alleluia" on page 14.

And straightway:

My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me.

Deliver me from the false accusation of men, and I will keep Thy commandments.

Make Thy face to shine upon Thy servant, and teach me Thy statutes.

Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory and Thy majesty all the day long.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Saint of the day or of the Feast, if there be one; if not, read one of the following:*

ON MONDAY, TUESDAY, AND THURSDAY

Theotokion. Plagal of First Tone

WITH heart and mouth let us continually praise the supremely glorious Mother of God, who is holier than the holy Angels, as we confess her to be the Theotokos; for she verily gave birth unto God in the flesh, and she intercedeth continually in behalf of our souls.

ON WEDNESDAY AND FRIDAY

Fourth Tone. The Original Melody

BE quick to anticipate our foes ere we be enslaved by them that blaspheme Thee and that menace us with their threats, O merciful Christ our God; by Thy Cross defeat them that oppose us, that they may know how mighty is the Faith of Orthodox Christians, through Thy pure Mother's prayers for us all, O only Friend of man.

ON SATURDAY

Plagal of Fourth Tone. The Original Melody

AS first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquillity, through the pure Theotokos, O Thou Who art greatly merciful.

But on Sunday, read only the Hypakoë of the tone of the week.
Then, Lord, have mercy (*forty times*), *and the following:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.
Then the following Prayer:

O CHRIST, the True Light, Who dost enlighten and sanctify every man that cometh into the world: Let the light of Thy countenance be signed upon us, that in it we may behold the unapproachable light; and guide our steps in the performance of Thy commandments, by the intercessions of Thine all-immaculate Mother, and of all Thy Saints. Amen.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

* * *

❖ *If* Alleluia *was chanted in Matins and it is a fast day, we continue here from page 98.*

Then we chant the following Troparion with its verses. (*But if it is the Holy and Great Fast, we first read the appointed Kathisma of the Psalter with the customary threefold* Alleluia, *with three reverences after each Stasis, and then we chant the Troparion with its verses.*)

Plagal of Second Tone

IN the morning, hearken unto my voice, O my King and my God. (*Prostration*)

Verse: Unto my words give ear, O Lord; hear my cry.
In the morning, hearken . . . (*Prostration*)
Verse: For unto Thee will I pray, O Lord.
In the morning, hearken . . . (*Prostration*)

Glory; both now. *Theotokion*

WHAT shall we call thee, O Full of Grace? Heaven? for thou hast made the Sun of Righteousness to dawn forth. Paradise? for thou hast brought forth the Flower of immortality. Virgin? for thou hast remained incorrupt. Pure Mother? for thou hast held in thy holy embrace a Son, Who is the God of all. Do thou entreat Him to save our souls.

And straightway we chant, in Plagal of Second Tone:

My steps do Thou direct according to Thy saying, and let no iniquity have dominion over me. (*Twice*)

Deliver me from the false accusation of men, and I will keep Thy commandments. (*Twice*)

Make Thy face to shine upon Thy servant, and teach me Thy statutes. (*Twice*)

Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory and Thy majesty all the day long. (*Twice*)

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Feast, if there be one; if not, one of the following:*

ON MONDAY, TUESDAY, AND THURSDAY

Theotokion. Plagal of First Tone

WITH heart and mouth let us continually praise the supremely glorious Mother of God, who is holier than the holy Angels, as we confess her to be the Theotokos; for she verily gave birth unto God in the flesh, and she intercedeth continually in behalf of our souls.

ON WEDNESDAY AND FRIDAY

Fourth Tone. The Original Melody

BE quick to anticipate our foes ere we be enslaved by them that blaspheme Thee and that menace us with their threats, O merciful Christ our God; by Thy Cross defeat them that oppose us, that they may know how mighty is the Faith of Orthodox Christians, through Thy pure Mother's prayers for us all, O only Friend of man.

Then, Lord, have mercy (*forty times*). *And the Prayer:* Thou Who at all times (*see page 99*). Lord, have mercy (*thrice*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

And the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*).

And the Prayer: O Christ, the true Light (*see page 100*). *Then, if it be an Alleluia outside of the Great Fast and the Mid-hour is to be read, begin straightway:* O come let us worship. *But if not, then:* Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

THE MID-HOUR OF THE FIRST HOUR

The reader, making three reverences: O come, let us worship (*thrice*) *and the following Psalms:*

PSALM 45

OUR God is refuge and strength, a helper in afflictions which mightily befall us.

Therefore shall we not fear when the earth be shaken, nor when the mountains be removed into the heart of the seas.

Their waters roared and were troubled, the mountains were troubled by His might.

The rushings of the river make glad the city of God; the Most High hath hallowed His tabernacle.

God is in the midst of her, she shall not be shaken; God shall help her right early in the morning.

The nations were troubled, kingdoms tottered, the Most High gave forth His voice, the earth was shaken.

The Lord of hosts is with us, our helper is the God of Jacob.

Come and behold the works of God, what marvels He hath wrought on the earth, making wars to cease unto the ends of the earth.

He will crush the bow and will shatter the weapon, and shields will He utterly burn with fire.

Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth.

The Lord of hosts is with us, our helper is the God of Jacob.

PSALM 91

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High,

To proclaim in the morning Thy mercy, and Thy truth by night, on a psaltery of ten strings, with an ode upon the harp.

For Thou hast gladdened me, O Lord, by Thy deeds, and in the works of Thy hands will I rejoice.

How great are Thy works, O Lord, exceeding deep are Thy thoughts.

A mindless man shall not know it, nor shall a stupid man understand it.

When the sinners spring up like grass, and all that work iniquity look loftily down,

It is that they may be utterly destroyed unto ages of ages; but Thou art Most High for ever, O Lord.

For lo, Thine enemies, O Lord, for lo, Thine enemies shall perish; and scattered shall be all they that work iniquity.

And lifted high as that of a unicorn shall be my horn, and mine old age shall be strengthened with rich oil.

And mine eye hath looked down upon mine enemies, and mine ear shall hear concerning the wicked that rise up against me.

The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

They shall still increase in a ripe old age, and happy shall they be to proclaim that upright is the Lord our God, and there is no unrighteousness in Him.

PSALM 92

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

For He established the world which shall not be shaken.

Thy throne is prepared of old; Thou art from everlasting.

The rivers have lifted up, O Lord, the rivers have lifted up their voices.

The rivers will lift up their waves, at the voices of many waters.

Wonderful are the surgings of the sea, wonderful on high is the Lord.

Thy testimonies are made very sure. Holiness becometh Thy house, O Lord, unto length of days.

Glory; both now. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen.

Then the following Troparia:
Plagal of Second Tone

HAVE mercy on us, Lord, have mercy on us; for lacking as we are in all defence, this supplication do we sinners offer unto Thee, as our Master: Have mercy on us.

Glory.

LORD, have mercy on us, for in Thee have we placed all our trust; be not wroth with us greatly, nor do Thou remember our iniquities; but look upon us even now, since Thou art compassionate, and do Thou redeem us from our enemies; for Thou art our God, and we Thy people; all are the works of Thy hands, and upon Thy Name have we called.

Both now. *Theotokion*

DO thou open the portal of compassion unto us, O most blessed Theotokos; for hoping in thee, let us not fail, we pray; through thee may we be delivered from adversities, for thou art the salvation of the Christian race.

Lord, have mercy (*forty times*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. *The reader:* Amen.

Then the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

And the following:

A PRAYER OF SAINT BASIL THE GREAT

O ETERNAL God, the beginningless and everlasting Light, the Fashioner of all creation, the Fountain of mercy, the Gulf of goodness, and the unsearchable Abyss of love for man: cause the light of Thy countenance to shine upon us, O Lord. Shine in our hearts, O Thou noetic Sun of Righteousness, and fill our souls with Thy gladness, and teach us ever to meditate upon and to proclaim Thy judgments, and to give thanks continually unto Thee, our Master and Benefactor. Direct the works of our hands unto Thy will, and guide us to do those things that are pleasing and dear to Thee; that through us who are unworthy, Thine all-holy Name may be glorified, of the Father, and of the Son, and of the Holy Spirit, of the one Godhead and Kingdom; unto Whom is due all glory, honour, and worship, unto the ages. Amen.

Then we say also the following Prayer, by the same:

O THOU Who sendest forth the light, and it goeth; Who makest the sun to rise upon the just and on the unjust, on the evil and on the good; Who makest the morning and givest light to the whole world: enlighten also our hearts, O Master of all. Grant that in this present day we may be acceptable to Thee, preserving us from every sin and every wicked deed, delivering us from every dart that flieth by day, and from every adverse power; by the intercessions of our all-immaculate Lady the Theotokos, of Thine immaterial ministers and heavenly hosts, and of all the Saints, who, from ages past, have been well-pleasing unto Thee. For Thine it is to have mercy and to save us, O our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

THE THIRD HOUR

Begin with the blessing and the usual introductory prayers as set forth at the beginning of the Midnight Service (*page 20*): Heavenly King. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). Glory; both now. *Then, making three reverences:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And then the following Psalms:

PSALM 16

HEARKEN, O Lord, unto my righteousness, attend unto my supplication. Give ear unto my prayer, which cometh not from deceitful lips.

From before Thy face let my judgment come forth, let mine eyes behold uprightness.

Thou hast proved my heart, Thou hast visited it in the night, Thou hast tried me by fire, and unrighteousness was not found in me.

That my mouth might not speak of the works of men, for the sake of the words of Thy lips have I kept the ways that are hard.

Set my footsteps in Thy paths, that my steps may not be shaken.

I have cried for Thou hast hearkened unto me, O God. Incline Thine ear unto me, and hearken unto my words.

Let Thy mercies be made wonderful, O Thou that savest them that hope in Thee.

From them that have resisted Thy right hand, keep me, O Lord, as the apple of Thine eye.

In the shelter of Thy wings wilt Thou shelter me, from the face of the ungodly which have oppressed me.

Mine enemies have surrounded my soul, they have enclosed themselves with their own fat, their mouth hath spoken pride.

They that cast me out have now encircled me, they have set their eyes to look askance on the earth.

They have taken me as might a lion ready for his prey, and as might a lion's whelp that dwelleth in hiding.

Arise, O Lord, overtake them and trip their heels; deliver my soul from ungodly men, Thy sword from the enemies of Thy hand.

O Lord, from Thy few do Thou separate them from the earth in their life; yea, with Thy hidden treasures hath their belly been filled.

They have satisfied themselves with swine and have left the remnants to their babes.

But as for me, in righteousness shall I appear before Thy face; I shall be filled when Thy glory is made manifest to me.

PSALM 24

UNTO Thee, O Lord, have I lifted up my soul.

O my God, in Thee have I trusted; let me never be put to shame, nor let mine enemies laugh me to scorn.

Yea, let none that wait on Thee be put to shame; let them be ashamed which are lawless without a cause.

Make Thy ways, O Lord, known unto me and teach me Thy paths.

Lead me in Thy truth and teach me, for Thou art God my Saviour; for on Thee have I waited all the day long.

Remember Thy compassions, O Lord, and Thy mercies, for they are from everlasting.

The sins of my youth and mine ignorances remember not; according to Thy mercy remember Thou me, for the sake of Thy goodness, O Lord.

Good and upright is the Lord; therefore will He set a law for them that sin in the way.

He will guide the meek in judgment, He will teach the meek His ways.

All the ways of the Lord are mercy and truth, unto them that seek after His covenant and His testimonies.

For the sake of Thy Name, O Lord, be gracious unto my sin; for it is great.

Who is the man that feareth the Lord? He will set him a law in the way which He hath chosen.

His soul shall dwell among good things, and his seed shall inherit the earth.

The Lord is the strength of them that fear Him, and His covenant shall be manifested unto them.

Mine eyes are ever toward the Lord, for He it is that will draw my feet out of the snare.

Look upon me, and have mercy on me; for I am one only-begotten and poor.

The afflictions of my heart are multiplied; bring me out from my necessities.

Behold my lowliness and my toil, and forgive all my sins.

Look upon mine enemies, for they are multiplied, and with an unjust hatred have they hated me.

Keep my soul and rescue me; let me not be put to shame, for I have hoped in Thee.

The innocent and the upright have cleaved unto me, for I waited on Thee, O Lord.

Redeem Israel, O God, out of all his afflictions.

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*).

If Alleluia *was chanted in Matins and it is a fast day, turn to page 110 and continue at the sign* ❖.

If God is the Lord *was chanted in Matins, or if it is Saturday, then we say:* Glory, *the Dismissal Hymn of the day.*

Both now. *Theotokion*

O THEOTOKOS, thou art the true vine that hath blossomed forth the Fruit of life. Thee do we supplicate: Intercede, O Lady, together with the Apostles and all the Saints that our souls find mercy.

And straightway:

BLESSED is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way; our God is the God of salvation.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Saint of the day or of the Feast, if there be one; if not, read the following Troparia:*

Plagal of Fourth Tone

BLESSED art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Glory.

GRANT speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls in affliction; be Thou not far from our minds in adversities, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, so do Thou also unite to Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

Both now. *Theotokion*

THE hope and protection and refuge of Christians, the unassailable battlement, the storm-free haven of the weary art thou, O immaculate Theotokos. But as thou savest the world by thine unceasing intercession, remember us also, O all-hymned Virgin.

But on Saturday, read only the following:
Plagal of Fourth Tone. The Original Melody

AS first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquillity, through the pure Theotokos, O Thou Who art greatly merciful.

On Sunday, read only the Hypakoë of the tone of the week.
Then, Lord, have mercy (*forty times*), *and the following:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen. *Then the following:*

THE PRAYER OF SAINT MARDARIUS THE MARTYR

O SOVEREIGN Master, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and Thou, O Holy Spirit, one Godhead, one Power, have mercy on me, a sinner; and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

If the Sixth Hour is appended as usual, immediately turn to page 115 and begin: O come, let us worship. *But if the Hour is said separately, say:* Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

* * *

❖ *If* Alleluia *was chanted in Matins and it is a fast day, we continue here from page 108.*

Then we chant the following Troparion with its verses. (But if it is the Holy and Great Fast, we first read the appointed Kathisma of the Psalter with the customary threefold Alleluia, *with three reverences after each Stasis, and then we chant the Troparion with its verses.)*

Plagal of Second Tone

O LORD, Who at the third hour didst send down Thine All-holy Spirit upon Thy disciples and apostles: Take not Him from us, O Good One, but renew Him in us who pray unto Thee. (*Prostration*)

Verse: Create in me a clean heart, O God, and renew a right spirit within me.

O Lord, Who at the third hour . . . (*Prostration*)

Verse: Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O Lord, Who at the third hour . . . (*Prostration*)

Glory; both now. *Theotokion*

O THEOTOKOS, thou art the true vine that hath blossomed forth the Fruit of life. Thee do we supplicate: Intercede, O Lady, together with the Apostles and all the Saints that our souls find mercy.

And straightway:

BLESSED is the Lord God, blessed is the Lord day by day; the God of our salvation shall prosper us along the way; our God is the God of salvation.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Feast, if there be one; if not, read the following Troparia:*

Plagal of Fourth Tone

BLESSED art Thou, O Christ our God, Who hast shown forth the fishermen as supremely wise by sending down upon them the Holy Spirit, and through them didst draw the world into Thy net. O Befriender of man, glory be to Thee.

Glory.

GRANT speedy and lasting consolation unto Thy servants, O Jesus, when our spirits are despondent. Be Thou not parted from our souls in affliction; be Thou not far from our minds in adversities, but do Thou ever anticipate our needs. Draw nigh unto us, draw nigh, O Thou Who art everywhere present, and even as Thou art ever with Thine Apostles, so do Thou also unite to Thyself us who long for Thee, O Compassionate One, that, being united with Thee, we may praise and glorify Thine All-holy Spirit.

Both now. *Theotokion*

THE hope and protection and refuge of Christians, the unassailable battlement, the storm-free haven of the weary art thou, O immaculate Theotokos. But as thou savest the world by thine unceasing intercession, remember us also, O all-hymned Virgin.

Then: Lord, have mercy (*forty times*). *And the Prayer:* Thou Who at all times (*see page 109*). Lord, have mercy (*thrice*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

And the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*).

And the Prayer of Saint Mardarius: O Sovereign Master (*see page 110*). *If the Hour is said separately, after the Prayer say:* Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal. Otherwise, proceed immediately to either the Sixth Hour or (if it be outside the Great Fast) the Mid-Hour of the Third Hour, and begin with:* O come, let us worship.

THE MID-HOUR OF THE THIRD HOUR

The reader, making three reverences: O come, let us worship (*thrice*) *and the following Psalms:*

PSALM 29

I WILL exalt Thee, O Lord, for Thou hast upheld me, and hast not made my foes to rejoice over me.

O Lord my God, I cried unto Thee, and Thou hast healed me.

O Lord, Thou hast brought up my soul out of Hades; Thou hast saved me from them that go down into the pit.

Chant unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness.

For wrath is in His anger, but in His will there is life; at evening shall weeping find lodging, but in the morning rejoicing.

And I said in my prosperity: I shall remain unshaken for ever.

O Lord, by Thy will hast Thou granted power to my beauty, but Thou hast turned away Thy face, and I am become troubled.

Unto Thee, O Lord, will I cry, and unto my God will I make supplication.

What profit is there in my blood when I go down into corruption? Shall dust confess Thee, or declare Thy truth?

The Lord hath heard me and hath had mercy on me; the Lord became my helper.

Thou hast turned my mourning into joy for me, Thou didst rend my sackcloth and didst gird me with gladness,

That my glory may chant unto Thee, and that I may not be pierced with sorrow; O Lord my God, I will confess Thee for ever.

PSALM 31

BLESSED are they whose iniquities are forgiven, and whose sins are covered.

Blessed is the man unto whom the Lord imputeth not sin, and in whose mouth there is no guile.

Because I kept silence, my bones are waxed old through my crying all the day long.

For day and night Thy hand was heavy upon me, I was reduced to misery whilst the thorn stuck fast in me.

Mine iniquity have I acknowledged, and my sin have I not hid. I said: I will confess mine iniquities before the Lord against myself. And Thou forgavest the ungodliness of my heart.

For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters shall they not come nigh unto him.

Thou art my refuge from the affliction which surroundeth me; O my Rejoicing, deliver me from them which have encircled me.

I will instruct thee and teach thee in this way which thou shalt go; I will fix Mine eyes upon thee.

Be ye not as the horse or as the mule which have no understanding; whose jaws thou must hold with bit and bridle, lest they come nigh unto thee.

Many are the scourges of the sinner, but mercy shall encircle him that hopeth in the Lord.

Be glad in the Lord, and rejoice, ye righteous; and glory, all ye that are upright of heart.

PSALM 60

HEARKEN, O God, unto my supplication; attend unto my prayer.

From the ends of the earth unto Thee have I cried, when my heart was despondent; on a rock hast Thou lifted me on high.

Thou hast guided me, for Thou art become my hope, a tower of strength against the face of the enemy.

I will dwell in Thy tabernacle unto the ages, I shall be sheltered in the shelter of Thy wings.

For Thou, O God, hast heard my prayers; Thou hast given an inheritance to them that fear Thy Name.

Days shalt Thou add to the days of the king, his years unto days for generation and generation.

He shall abide before the face of God in the age to come. As for His mercy and truth, who shall seek them out?

So will I chant unto Thy Name unto the ages, that I may pay my vows from day to day.

Glory; both now. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *And the following Troparia:*

Fourth Tone

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Glory. *Be quick to anticipate*

THY Martyrs, O Lord, in their courageous contest for Thee received as the prize the crowns of incorruption and life from Thee, our immortal God. For since they possessed Thy strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since Thou art merciful.

Both now. *Theotokion*

THOU, O Virgin Theotokos, art an invincible battlement for us Christians: for, fleeing unto thee, we remain unharmed; and when we sin again, we have thee to intercede. Therefore, with thanksgiving we cry out to thee: Rejoice, O Full of Grace, the Lord is with thee.

Lord, have mercy (*forty times*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. *The reader:* Amen.

Then the Prayer of Saint Ephraim the Syrian with three prostrations only, as set forth on page 104. And the following:

A PRAYER OF SAINT BASIL THE GREAT

O LORD our God, Who hast given Thy peace unto mankind, and Who didst send down the gift of the Holy Spirit upon Thy disciples and apostles, and in Thy might didst open their lips with the tongues of fire: Open also the lips of us sinners and teach us how and for what we must pray. Be Thou the Helmsman of our life, O calm haven of the tempest-tossed. Make known unto us the way wherein we should walk. Renew a right Spirit within us, and with Thy governing Spirit establish our unstable mind, that, being daily guided by Thy good Spirit unto that which is to our profit, we may be counted worthy to do Thy commandments and always to keep in remembrance Thy glorious coming which shall search out the deeds done by man; strengthen us that we might not be deceived by the corruptible delights of this world, but that we might desire the enjoyment of the treasures to come. For blessed and praised art Thou in all Thy Saints unto the ages of ages. Amen.

And straightway we begin the Sixth Hour. Or, if the Sixth Hour is to be said separately, we say: Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

THE SIXTH HOUR

If the Sixth Hour is not appended to the Third Hour, but is said separately, begin with the customary blessing and introductory prayers as set forth at the beginning of the Midnight Service (*see page* 20). *If it is appended, as is usual, then making three reverences, begin:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And then the following Psalms:

PSALM 53

O GOD, in Thy Name save me, and in Thy strength do Thou judge me.

O God, hearken unto my prayer, give ear unto the words of my mouth.

For strangers are risen up against me, and mighty men have sought after my soul and have not set God before themselves.

For behold, God helpeth me, and the Lord is the protector of my soul.

He will bring evils upon mine enemies. Utterly destroy them by Thy truth.

Willingly shall I sacrifice unto Thee; I will confess Thy Name, O Lord, for it is good.

For out of every affliction hast Thou delivered me, and mine eye hath looked down upon mine enemies.

PSALM 54

GIVE ear, O God, unto my prayer, and disdain not my supplication; attend unto me, and hear me.

I was grieved in my meditation, and I was troubled at the voice of the enemy and at the oppression of the sinner;

Because they have turned iniquity upon me, and with wrath were they angry against me.

My heart is troubled within me, and the terror of death is fallen upon me.

Fear and trembling are come upon me, and darkness hath covered me.

And I said: Who will give me wings like a dove? And I will fly, and be at rest.

Lo, I have fled afar off and have dwelt in the wilderness.

I waited for God that saveth me from faint-heartedness and from tempest.

Plunge them into the depths, O Lord, and divide their tongues, for I have seen iniquity and gainsaying in the city.

Day and night they go round about her upon her walls; iniquity and toil and unrighteousness are in the midst of her.

And usury and deceit have not departed from her streets.

For if mine enemy had reviled me, I might have endured it.

And if he that hateth me had spoken boastful words against me, I might have hid myself from him.

But thou it was, O man of like soul with me, my guide and my familiar friend,

Thou who together with me didst sweeten my repasts; in the house of God I walked with thee in oneness of mind.

Let death come upon such ones, and let them go down alive into Hades.

For wickedness is in their dwellings, and in the midst of them.

As for me, unto God have I cried, and the Lord hearkened unto me.

Evening, morning, and noonday will I tell of it and will declare it, and He will hear my voice.

He will redeem my soul in peace from them that draw nigh unto me, for they among many were with me.

God will hear, and He will humble them, He that is before the ages.

For to them there is no requital, because they have not feared God; He hath stretched forth His hand in retribution.

They have defiled His covenant; they were scattered by the wrath of His countenance, and their hearts have convened.

Their words were smoother than oil, and yet they are darts.

Cast thy care upon the Lord, and He will nourish thee; He will never permit the righteous to be shaken.

But Thou, O God, shalt bring those men down into the pit of destruction.

Bloody and deceitful men shall not live out half their days; but as for me, O Lord, I will hope in Thee.

PSALM 90

HE that dwelleth in the help of the Most High shall abide in the shelter of the God of Heaven.

He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

For He shall deliver thee from the snare of the hunters and from every troubling word.

With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day,

Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh.

Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners.

For Thou, O Lord, art my hope. Thou madest the Most High thy refuge;

No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.

Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon.

For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My Name.

He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him.

With length of days will I satisfy him, and I will show him My salvation.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*).

If Alleluia *was chanted in Matins and it is a fast day, turn to page 120 and continue at the sign* ❖.

If God is the Lord *was chanted in Matins, or if it is Saturday, then we say:* Glory, *the Dismissal Hymn of the day.*

Both now. *Theotokion*

SEEING that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a Mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O most august one; for merciful is He, and mighty to save, He that deigned to suffer for our sake.

And straightway:

LET Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Saviour, for the sake of the glory of Thy Name; O Lord, deliver us and be gracious unto our sins for Thy Name's sake.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Saint of the day or of the Feast, if there be one; if not, read the following Troparia:*

Second Tone

THOU hast wrought salvation in the midst of the earth, O Christ God; Thou didst stretch out Thine immaculate hands upon the Cross, thereby gathering all the nations that cry to Thee: O Lord, glory be to Thee.

Glory.

WE worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ our God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Both now.

ON MONDAY, TUESDAY, AND THURSDAY

Theotokion

SINCE thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice unto thee, as once did Gabriel, the Supreme Commander of the bodiless hosts.

ON WEDNESDAY AND FRIDAY

Theotokion of the Cross. Second Tone

MOST glorified art thou, O Virgin Theotokos. We praise thee, for through the Cross of thy Son, Hades was cast down and death was slain. Having been put to death, we were raised up and were deemed worthy of life. We received Paradise, the ancient bliss. Wherefore, in thanksgiving we glorify Christ our God, since He is mighty and alone abundant in mercy.

But on Saturday, read only the following:
Plagal of Fourth Tone. The Original Melody

AS first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquillity, through the pure Theotokos, O Thou Who art greatly merciful.

On Sunday, read only the Hypakoë of the tone of the week.
Then, Lord, have mercy (*forty times*), *and the following:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen. *Then the following:*

PRAYER OF SAINT BASIL

O GOD and Lord of Hosts, and Maker of all creation, Who in the tender compassion of Thine unfathomable mercy didst send down Thine Only-begotten Son, our Lord Jesus Christ, for the salvation of our race, and by His precious Cross didst rend the handwriting of our sins and thereby didst triumph over the principalities and powers of darkness: Do Thou Thyself, O man-befriending Master, accept also from us sinners these prayers of thanksgiving and entreaty; and deliver us from every destructive and dark transgression, and from all enemies, both visible and invisible, that seek to do us evil. Nail down our flesh with the fear of Thee, and incline not our hearts unto words or thoughts of evil, but pierce our souls with longing for Thee, so that ever looking to Thee, and being guided by Thy light as we behold Thee, the Unapproachable and Everlasting Light, we may send up unceasing praise and thanksgiving unto Thee, the Father which is without beginning, with Thine Only-begotten Son, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

If God is the Lord *was chanted at Matins, or if it is Saturday, it is customary to continue with the Typica, unless the Divine Liturgy is to be served. But if it is an Alleluia, the Typica are placed after the Ninth Hour. If the Sixth Hour is read separately or without the Typica, after the Prayer of Saint Basil say:* Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

◆

❖ *If* Alleluia *was chanted in Matins and it is a fast day, we continue here from page 118.*

Then we chant the following Troparion with its verses. (But if it is the Holy and Great Fast, we first read the appointed Kathisma of the Psalter with the customary threefold Alleluia, *with three reverences after each Stasis, and then we chant the Troparion with its verses.)*

Second Tone

THOU Who on the sixth day and at the sixth hour didst nail to the Cross the sin that Adam dared to commit in Paradise: Rend also the handwriting of our offences, O Christ God, and save us. (*Prostration*)

Verse: Give ear, O God, unto my prayer, and disdain not my supplication.

Thou Who on the sixth day . . . (*Prostration*)

Verse: Unto God have I cried, and the Lord hearkened unto me.

Thou Who on the sixth day . . . (*Prostration*)

Glory; both now. *Theotokion*

SEEING that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a Mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O most august one; for merciful is He, and mighty to save, He that deigned to suffer for our sake.

If it is the Holy and Great Fast, here we chant the Troparion of the prophecy, followed by the prokeimenon, the prophecy, and the final prokeimenon, as appointed in the Triodion.

And straightway:

LET Thy compassions quickly go before us, O Lord, for we are become exceedingly poor. Help us, O God our Saviour, for the sake of the glory of Thy Name; O Lord, deliver us and be gracious unto our sins for Thy Name's sake.

Then, Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Feast, if there be one; if not, read the following Troparia:*

Second Tone

THOU hast wrought salvation in the midst of the earth, O Christ God; Thou didst stretch out Thine immaculate hands upon the Cross, thereby gathering all the nations that cry to Thee: O Lord, glory be to Thee.

Glory.

WE worship Thine immaculate icon, O Good One, asking the forgiveness of our failings, O Christ our God; for of Thine own will Thou wast well-pleased to ascend the Cross in the flesh, that Thou mightest deliver from slavery to the enemy those whom Thou hadst fashioned. Wherefore, we cry to Thee thankfully: Thou didst fill all things with joy, O our Saviour, when Thou camest to save the world.

Both now.

ON MONDAY, TUESDAY, AND THURSDAY

Theotokion

SINCE thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice unto thee, as once did Gabriel, the Supreme Commander of the bodiless hosts.

ON WEDNESDAY AND FRIDAY

Theotokion of the Cross. Second Tone

MOST glorified art thou, O Virgin Theotokos. We praise thee, for through the Cross of thy Son, Hades was cast down and death was slain. Having been put to death, we were raised up and were deemed worthy of life. We received Paradise, the ancient bliss. Wherefore, in thanksgiving we glorify Christ our God, since He is mighty and alone abundant in mercy.

Then, Lord, have mercy (*forty times*), *and the Prayer:* Thou Who at all times (*page 119*). Lord, have mercy (*thrice*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us. *The reader:* Amen.

And the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

If it is an Alleluia outside the Great Fast and the Mid-hour is to be read, begin it here, immediately after the Prayer of Saint Ephraim, with: O come, let us worship, *and the rest. But if the Mid-hour is not to be read, then end the Hour in the customary manner:* Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). *And the Prayer of Saint Basil:* O God and Lord of Hosts (*page 120*). Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal. The Typica are said at the end of the Ninth Hour.*

THE MID-HOUR OF THE SIXTH HOUR

The reader, making three reverences: O come, let us worship (*thrice*) *and the following Psalms:*

PSALM 55

HAVE mercy on me, O God, for man hath trodden me down all the day long; making war, he hath afflicted me.

Mine enemies have trodden me down all the day long, for many are they that war against me from on high. By day I shall not fear; but as for me, I will hope in Thee.

In God will I commend my words, in God I have set my hope; I will not fear what flesh shall do to me.

All the day long they detested my words, all their thoughts were against me for evil.

They will dwell near and will hide themselves; they will watch where I set my heel, even as they have waited for my soul.

On no account wilt Thou save them, in wrath wilt Thou bring down the peoples, O God.

My life have I declared unto Thee; Thou hast set my tears before Thee.

Even as in Thy promise, mine enemies shall be turned back.

In what day soever I shall call upon Thee, behold, I know that Thou art God.

In God will I praise His word, in the Lord will I praise His speech; in God have I put my hope, I will not fear what man shall do unto me.

In me, O God, there be vows, which I will render in praise of Thee.

For Thou hast delivered my soul from death, mine eyes from tears, and my feet from sliding, that I may be well-pleasing before the Lord in the light of the living.

PSALM 56

HAVE mercy on me, O God, have mercy on me, for my soul trusted in Thee.

And in the shadow of Thy wings will I hope, until iniquity shall pass away.

I will cry unto God the Most High, unto God my benefactor.

He hath sent out of heaven and saved me, He hath given over to reproach them that were trampling me down.

God hath sent forth His mercy and His truth, and hath delivered my soul from the midst of lions' cubs; I laid me down to sleep as one troubled.

As for the sons of men, their teeth are weapons and arrows, and their tongue a sharp sword.

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

They have prepared a snare for my feet, and bowed down my soul.

They have dug a pit before my face and have fallen into it themselves.

Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

Awake, O my glory; awake, O psaltery and harp; I myself will awake at dawn.

I will confess Thee among the peoples, O Lord, I will chant unto Thee among the nations.

For magnified even unto the heavens is Thy mercy, and Thy truth even unto the clouds.

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

PSALM 69

O GOD, be attentive unto helping me; O Lord, make haste to help me.

Let them be shamed and confounded that seek after my soul.

Let them be turned back and brought to shame that desire evils against me.

Let them be turned back straightway in shame that say unto me: Well done! Well done!

Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified.

But as for me, I am poor and needy; O God, come unto mine aid.

My helper and my deliverer art Thou, O Lord; make no long tarrying.

Glory; both now. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *And the following Troparia:*

First Tone

SAVE, O Lord, Thy people, and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Glory.

BE Thou entreated for the sake of the sufferings of Thy Saints which they endured for Thee, O Lord, and do Thou heal all our pains, we pray, O Friend of man.

Both now. *Theotokion*

BY the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace and have mercy on us, since Thou alone art compassionate.

Lord, have mercy (*forty times*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. *The reader:* Amen.

Then the Prayer of Saint Ephraim with three prostrations only (*see page 104*). *And the Prayer of Saint Basil:* O God and Lord of Hosts (*page 120*).

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal. The Typica are said at the end of the Ninth Hour.*

THE SERVICE OF THE TYPICA[1]

PSALM 102

Bless the Lord, O my soul;
Blessed art Thou, O Lord.

BLESS the Lord, O my soul, and all that is within me, bless His holy Name.

Bless the Lord, O my soul, and forget not all that He hath done for thee,

Who is gracious unto all thine iniquities, Who healeth all thine infirmities,

Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion,

Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's.

The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged.

He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered, neither unto eternity will He be wroth.

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[1] This order of the Typica is used on every Saturday and Sunday, and on every other day throughout the year except on the weekdays of the Great Fast. See page 156 for the order appointed for these days.

Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us.

For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him.

As far as the east is from the west, so far hath He removed our iniquities from us.

Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof.

But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him.

And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them.

The Lord in Heaven hath prepared His throne, and His kingdom ruleth over all.

Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, all ye His hosts, His ministers that do His will.

Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

Glory to the Father, and to the Son, and to the Holy Spirit.

PSALM 145

PRAISE the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Trust ye not in princes, in the sons of men, in whom there is no salvation.

His spirit shall go forth, and he shall return unto his earth.

In that day all his thoughts shall perish.

Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God,

Who hath made heaven and the earth, the sea and all that is therein,

Who keepeth truth unto eternity, Who executeth judgment for the wronged, Who giveth food unto the hungry.

The Lord looseth the fettered; the Lord maketh wise the blind; the

Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes.

He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy.

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Both now and ever, and unto the ages of ages. Amen.

ONLY-BEGOTTEN Son and Word of God, Thou Who art immortal, and didst deign for our salvation to become incarnate of the holy Theotokos and Ever-virgin Mary, without change becoming man, and Who wast crucified, O Christ God, trampling down death by death: Thou Who art One of the Holy Trinity, glorified together with the Father and the Holy Spirit, save us.

THE BEATITUDES

IN Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of the Heavens.

Blessed are they that mourn, for they shall be comforted.

Blessed are the meek, for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Blessed are the merciful, for they shall obtain mercy.

Blessed are the pure in heart, for they shall see God.

Blessed are the peacemakers, for they shall be called sons of God.

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of the Heavens.

Blessed are ye when men shall revile and persecute you and say all manner of evil against you falsely for My sake.

Rejoice and be glad, for your reward is great in the Heavens.

Glory to the Father, and to the Son, and to the Holy Spirit;
Both now and ever, and unto the ages of ages. Amen.

Here the Prokeimenon, the Epistle, the Alleluia, and the Gospel appointed for the day may be said.

Remember us, O Lord, when Thou comest in Thy Kingdom.
Remember us, O Master, when Thou comest in Thy Kingdom.
Remember us, O Holy One, when Thou comest in Thy Kingdom.

THE heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened, and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory.

The choir of holy Angels and Archangels, with all the heavenly hosts, praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now.

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with the Father; by Whom all things were made;

Who for us men, and for our salvation, came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, suffered and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the Heavens, and sitteth at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; Whose Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets;

In One, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

And the life of the age to come. Amen.

Pardon, remit, forgive, O God, our offences, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by night and by day, in mind and thought; forgive us all things, since Thou art good and the Friend of man.

Then:

Our Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen.

If a Feast of the Lord is being celebrated, we say the Kontakion thereof until the giving up of the Feast. If there is a celebrated Saint, we say first the Kontakion of the Saint, Glory; both now, *then the Kontakion of the Feast.*

ON SUNDAY

On Sunday, if there be no Feast, we say only the Hypakoë of the tone of the week.

ON OTHER DAYS

On other days, if there be no Feast, or if it be an Alleluia, first say the Kontakion of the Transfiguration, then the Kontakion appointed for that day,[1] Glory. With the Saints grant rest. Both now. O protection of Christians, *as set forth below.*

THE KONTAKION OF THE TRANSFIGURATION

Grave Tone

ON the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

ON MONDAY, THE KONTAKION OF THE BODILESS HOSTS

Second Tone

SUPREME Commanders of God and Ministers of the divine glory, guides of men and leaders of the bodiless hosts: Ask for what is to our profit and for great mercy, since ye are Supreme Commanders of the bodiless hosts.

ON TUESDAY, THE KONTAKION OF THE FORERUNNER

Second Tone. Thou soughtest the heights

SINCE we have obtained thy head as a most sacred rose from out of the earth, O Forerunner of grace divine, we receive sure healings in every hour, O Prophet of God the Lord; for again, now as formerly, thou preachest repentance unto all the world.

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[1] In some places, after the Kontakion of the Transfiguration and of the day, the Kontakion of the Saint to which the temple is dedicated is said, then Glory, and so forth. However, if the temple is dedicated to the Lord, this Kontakion is said after that of the Transfiguration, then that of the day, the Glory, and so forth.

ON WEDNESDAY AND FRIDAY, THE KONTAKION OF THE CROSS

Fourth Tone. The Original Melody

THOU Who wast raised up on the Cross of Thine own will, O Christ our God, do Thou bestow Thy compassions upon this, Thy new commonwealth named after Thee. Gladden with Thy sovereign might our most Orthodox hierarchs, and vouchsafe them victory over every false teaching; and as Thy help in war may they possess the weapon of peace, the trophy invincible.

ON THURSDAY, THE KONTAKION OF THE HOLY APOSTLES

Second Tone

THOU hast taken to Thyself, O Lord, the firm and God-proclaiming heralds, the chief Apostles, for the enjoyment of Thy blessings and for repose; for Thou hast accepted their labours and death as above all sacrifice, O Thou Who alone knowest the secrets of our hearts.

ON THE SAME DAY, THE KONTAKION OF SAINT NICHOLAS

Third Tone. On this day the Virgin

THOU, O righteous Nicholas, in Myra truly wast shown forth as a sacred minister fulfilling Christ's holy Gospel; for thou didst lay down thy life for thy flock and people and, O Saint, didst save the innocent from unjust death. Wherefore, thou wast sanctified as a great initiate of the divine grace of God.

EVERY DAY, EXCEPT SATURDAY AND SUNDAY

Glory to the Father, and to the Son, and to the Holy Spirit.

Plagal of Fourth Tone. Kontakion for the Reposed

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now and ever, and unto the ages of ages. Amen.

Second Tone

O PROTECTION of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

ON SATURDAY

First say the Kontakion of the Transfiguration, then:
Glory. *Plagal of Fourth Tone*

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now. *Plagal of Fourth Tone. The Original Melody*
Kontakion of the Martyrs and All Saints

AS first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquillity, through the pure Theotokos, O Thou Who art greatly merciful.

Lord, have mercy (*forty times*).[1]

Blessed be the Name of the Lord, from henceforth and for evermore. (*Thrice*)

Glory; both now, *and the following:*

PSALM 33

I WILL bless the Lord at all times, His praise shall continually be in my mouth.

In the Lord shall my soul be praised; let the meek hear and be glad.

O magnify the Lord with me, and let us exalt His Name together.

I sought the Lord, and He heard me, and delivered me from all my tribulations.

Come unto Him, and be enlightened, and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, and saved him out of all his tribulations.

The angel of the Lord will encamp round about them that fear Him, and will deliver them.

O taste and see that the Lord is good; blessed is the man that hopeth in Him.

O fear the Lord, all ye His saints; for there is no want to them that fear Him.

Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

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[1] If it be an Alleluia (outside of the Great Fast), after the "Lord, have mercy" (forty times), the reader says: "In the Name of the Lord, Father, bless." The priest: "God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us." The reader: "Amen." Then the Prayer of Saint Ephraim once with only the three prostrations (see page 104), and continue as above with: "Blessed be the Name."

Come, ye children, hearken unto me; I will teach you the fear of the Lord.

What man is there that desireth life, who loveth to see good days?

Keep thy tongue from evil, and thy lips from speaking guile.

Turn away from evil, and do good; seek peace, and pursue it.

The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication.

The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth.

The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit.

Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

The Lord keepeth all their bones, not one of them shall be broken.

The death of sinners is evil, and they that hate the righteous shall do wrong.

The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

When the Divine Liturgy is served, if it be a Sunday, a Feast of the Lord or of the Mother of God, or a day with a celebrated Saint, Psalms 102 and 145 and the Beatitudes from the Typica (see page 125) are chanted, or the Antiphons provided for the Feast. On other days, the following Antiphons are chanted:

THE ANTIPHONS

FOR DAILY USE AT THE DIVINE LITURGY

THE FIRST ANTIPHON

Plagal of First Tone

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High. (*Psalm 91:1*)

Refrain: By the intercessions of the Theotokos, O Saviour, save us.

Verse: To proclaim in the morning Thy mercy, and Thy truth by night. (*Psalm 91:2a*)

Refrain: By the intercessions of the Theotokos, O Saviour, save us.

Verse: Upright is the Lord our God, and there is no unrighteousness in Him. (*Psalm 91:13b*)

Refrain: By the intercessions of the Theotokos, O Saviour, save us.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Refrain: By the intercessions of the Theotokos, O Saviour, save us.

THE SECOND ANTIPHON

Plagal of First Tone

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself. (*Psalm 92:1*)

Refrain: By the intercessions of Thy Saints, save us, O Lord.

Verse: For He established the world which shall not be shaken. (*Psalm 92:2*)

Refrain: By the intercessions of Thy Saints, save us, O Lord.

Verse: Holiness becometh Thy house, O Lord, unto length of days. (*Psalm 92:7*)

Refrain: By the intercessions of Thy Saints, save us, O Lord.

Glory to the Father, and to the Son, and to the Holy Spirit.

Refrain: By the intercessions of Thy Saints, save us, O Lord.

Both now and ever, and unto the ages of ages. Amen.

ONLY-BEGOTTEN Son and Word of God, Thou Who art immortal, and didst deign for our salvation to become incarnate of the holy Theotokos and Ever-virgin Mary, without change becoming man, and Who wast crucified, O Christ God, trampling down death by death: Thou Who art One of the Holy Trinity, glorified together with the Father and the Holy Spirit, save us.

THE THIRD ANTIPHON

Second Tone

Verse: Come, let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. (*Psalm 94:1*)

Refrain: O Son of God, Who art wondrous in the Saints, save us who chant to Thee: Alleluia.

Verse: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him; for the Lord is a great God and a great king over all the earth. (*Psalm 94:2–3*)

Refrain: O Son of God, Who art wondrous in the Saints, save us who chant to Thee: Alleluia.

Verse: For in His hand are the ends of the earth, and the heights of the mountains are His; for the sea is His, and He made it; and the dry land His hands have fashioned. (*Psalm 94:4–5*)

Refrain: O Son of God, Who art wondrous in the Saints, save us who chant to Thee: Alleluia.

THE ENTRANCE HYMN

Come, let us worship and fall down before Christ.

O Son of God, Who art wondrous in the Saints, save us who chant to Thee: Alleluia.

PROKEIMENON OF THE EPISTLE AND ALLELUIA OF THE GOSPEL FOR EVERY DAY OF THE WEEK

Chanted When No Others are Appointed

SUNDAY

According to the Tone of the Week

FIRST TONE

Prokeimenon. Psalm 32

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Alleluia. Psalm 17

O God Who givest avengement unto me and hast subdued peoples under me.

Verse: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

SECOND TONE

Prokeimenon. Psalm 117

The Lord is my strength and my song, and He is become my salvation.

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

Alleluia. Psalm 19

The Lord hear thee in the day of affliction; the Name of the God of Jacob defend thee.

Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

THIRD TONE

Prokeimenon. Psalm 46

O chant unto our God, chant ye; chant unto our King, chant ye.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia. Psalm 30

In Thee, O Lord, have I hoped, let me not be put to shame in the age to come.

Verse: Be Thou unto me a God to defend me and a house of refuge to save me.

FOURTH TONE

Prokeimenon. Psalm 103

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia. Psalm 44

Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

PLAGAL OF FIRST TONE

Prokeimenon. Psalm 11

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore.

Verse: Save me, O Lord, for a righteous man there is no more.

Alleluia. Psalm 88

Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

Verse: For Thou hast said: Mercy shall be built up for ever. In the Heavens shall Thy truth be established.

PLAGAL OF SECOND TONE

Prokeimenon. Psalm 27

Save, O Lord, Thy people, and bless Thine inheritance.

Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

Alleluia. Psalm 90

He that dwelleth in the help of the Most High shall abide in the shelter of the God of Heaven.

Verse: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

GRAVE TONE

Prokeimenon. Psalm 28

The Lord will give strength unto His people; the Lord will bless His people with peace.

Verse: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honour.

Alleluia. Psalm 91

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High.

Verse: To proclaim in the morning Thy mercy, and Thy truth by night.

PLAGAL OF FOURTH TONE

Prokeimenon. Psalm 75

Make your vows and pay them to the Lord our God.

Verse: In Judea is God known, His Name is great in Israel.

Alleluia. Psalm 94

Come, let us rejoice in the Lord, let us shout with jubilation unto God our Saviour.

Verse: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

MONDAY

FOR THE HOLY ANGELS

Prokeimenon. Fourth Tone. Psalm 103

He maketh His angels spirits, and His ministers a flame of fire.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Alleluia. Second Tone. Psalm 148

Praise the Lord from the Heavens, praise Him in the highest.

Verse: Praise Him, all ye His angels; praise Him, all ye His hosts.

TUESDAY

FOR THE FORERUNNER

Prokeimenon. Grave Tone. Psalm 63

The righteous man shall be glad in the Lord, and shall hope in Him.

Verse: Hearken, O God, unto my voice when I make supplication unto Thee.

Alleluia. Fourth Tone. Psalm 91

The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.

Verse: They that are planted in the house of the Lord, in the courts of our God they shall blossom forth.

WEDNESDAY

FOR THE THEOTOKOS

Prokeimenon. Third Tone. The Song of the Theotokos

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Verse: For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed.

Alleluia. Plagal of Fourth Tone. Psalm 44

Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house; and the King shall greatly desire thy beauty.

Verse: The rich among the people shall entreat thy countenance.

THURSDAY

FOR THE HOLY APOSTLES

Prokeimenon. Plagal of Fourth Tone. Psalm 18

Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Alleluia. First Tone. Psalm 88

The Heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of the saints.

Verse: God Who is glorified in the council of the saints is great and terrible towards all those that are round about Him.

FRIDAY

FOR THE CROSS

Prokeimenon. Grave Tone. Psalm 98

Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy.

Verse: The Lord is king, let the peoples rage; He sitteth on the Cherubim, let the earth be shaken.

Alleluia. First Tone. Psalm 73

Remember Thy congregation which Thou hast purchased from the beginning.

Verse: God is our king before the ages, He hath wrought salvation in the midst of the earth.

SATURDAY

FOR THE REPOSED

Prokeimenon. Plagal of Second Tone. Psalm 31

Be glad in the Lord, and rejoice, ye righteous.

Verse: Blessed are they whose iniquities are forgiven, and whose sins are covered.

Alleluia. Plagal of Second Tone. Psalms 64, 101

Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord.

Verse: And their remembrance is unto generation and generation.

COMMON PROKEIMENA AND ALLELUIA FOR SAINTS

When celebrating a Feast of the Theotokos, use the Prokeimenon and Alleluia for Wednesday; of Angels, for Monday; of a Martyr, for Tuesday; of Apostles, for Thursday. For the Feasts of other Saints, use the following:

FOR PROPHETS

Prokeimenon. Fourth Tone. Psalm 109

Thou art a priest for ever, after the order of Melchisedek.

Verse: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

Alleluia. Plagal of First Tone. Psalms 98, 96

Moses and Aaron among His priests, and Samuel among them that call upon His Name.

Verse: A light hath dawned forth for the righteous man, and gladness for the upright of heart.

FOR A HIERARCH

Prokeimenon. First Tone. Psalm 48

My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Alleluia. Second Tone. Psalm 36

The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Verse: The law of his God is in his heart, and his steps shall not be tripped.

FOR SEVERAL HIERARCHS

Prokeimenon. Grave Tone. Psalm 115

Precious in the sight of the Lord is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia. First Tone. Psalm 131

Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

FOR RIGHTEOUS FATHERS, AND FOOLS FOR CHRIST

Prokeimenon. Grave Tone. Psalm 115

Precious in the sight of the Lord is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia. Plagal of Second Tone. Psalm 111

Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

FOR SEVERAL MARTYRS

Prokeimenon. Fourth Tone. Psalm 15

In the saints that are in His earth hath the Lord been wondrous.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

Alleluia. Fourth Tone. Psalm 33

The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

FOR A HIEROMARTYR

Prokeimenon. Grave Tone. Psalm 149

The saints shall boast in glory, and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the church of the saints.

Alleluia. First Tone. Psalm 131

Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

FOR SEVERAL HIEROMARTYRS

Prokeimenon. Grave Tone. Psalm 115

Precious in the sight of the Lord is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Alleluia. First Tone. Psalm 131

Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

FOR RIGHTEOUS MARTYRS, AND FOR CONFESSORS

Prokeimenon. Grave Tone. Psalm 149

The saints shall boast in glory, and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the church of the saints.

Alleluia. Plagal of Second Tone. Psalm 111

Blessed is the man that feareth the Lord; in His commandments shall he greatly delight.

Verse: His seed shall be mighty upon the earth.

FOR RIGHTEOUS WOMEN, AND WOMEN MARTYRS

Prokeimenon. Fourth Tone. Psalm 67

Wondrous is God in His saints, even the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

Alleluia. First Tone. Psalm 39

With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.

Verse: And He set my feet upon a rock, and He ordered my steps aright.

FOR UNMERCENARIES

Prokeimenon. Fourth Tone. Psalm 15

In the saints that are in His earth hath the Lord been wondrous.

Verse: I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.

Alleluia. Second Tone. Psalm 132

Behold now, what is so good or so joyous as for brethren to dwell together in unity?

Verse: For there the Lord commanded the blessing, life for evermore.

FOR THE DEPARTED

Prokeimenon. Plagal of Second Tone. Psalm 24

Their souls shall dwell among good things.

Verse: Unto Thee, O Lord, have I lifted up my soul. O my God, in Thee have I trusted; let me never be put to shame.

Alleluia. Plagal of Fourth Tone. Psalms 64, 101

Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord.

Verse: And their remembrance is unto generation and generation.

CHERUBIC HYMNS

For the Divine Liturgy of Saint John Chrysostom, and of Saint Basil the Great

LET us who mystically portray the Cherubim, and chant the thrice-holy hymn unto the life-creating Trinity, lay aside all earthly care;* that we may receive the King of all, escorted invisibly by the angelic orders. Alleluia. Alleluia. Alleluia.

For the Divine Liturgy of the Presanctified Holy Gifts

NOW the hosts of the Heavens invisibly worship with us; for behold, the King of Glory doth enter. * Behold, the accomplished mystical Sacrifice is being escorted. With faith and longing let us draw nigh that we may become partakers of life everlasting. Alleluia. Alleluia. Alleluia.

For the Divine Liturgy of Holy and Great Thursday

OF Thy Mystic Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss as did Judas; * but like the thief do I confess Thee: Remember me, O Lord, when Thou comest in Thy Kingdom.

For the Divine Liturgy of Holy and Great Saturday, and of Saint James

LET all mortal flesh keep silence and stand with fear and trembling, and take no thought for any earthly thing, for the King of kings and Lord of lords cometh to be slain and given as food for the faithful. * Before Him go the choirs of the Angels with all sovereignty and power: the many-eyed Cherubim and the six-winged Seraphim, covering their faces and crying out the hymn: Alleluia. Alleluia. Alleluia.

COMMUNION HYMNS

For Every Day of the Week, When there is No Feast

SUNDAY

Psalm 148

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

MONDAY
FOR THE HOLY ANGELS

Psalm 103

He maketh His angels spirits, and His ministers a flame of fire. Alleluia.

TUESDAY
FOR THE FORERUNNER

Psalm 111

In everlasting remembrance shall the righteous be. Alleluia.

WEDNESDAY
FOR THE MOTHER OF GOD

Psalm 115

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

THURSDAY
FOR THE HOLY APOSTLES

Psalm 18

Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia.

FRIDAY
FOR THE HOLY PASSION AND THE CROSS

Psalm 4

The light of Thy countenance, O Lord, hath been signed upon us. Alleluia.

or, Psalm 73

Thou hast wrought salvation in the midst of the earth, O Christ God. Alleluia.

SATURDAY
FOR THE REPOSED

Psalms 64, 101

Blessed are they whom Thou hast chosen and hast taken to Thyself, O Lord; and their remembrance is unto generation and generation. Alleluia.

OR, FOR ALL THE SAINTS

Psalm 32

Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

COMMUNION HYMNS FOR OTHER OCCASIONS

FOR THE PRESANCTIFIED LITURGY

Psalm 33

O taste and see that the Lord is good. Alleluia.

FOR FEASTS OF THE MOTHER OF GOD

Psalm 115

I will take the cup of salvation, and I will call upon the Name of the Lord. Alleluia.

FOR FEASTS OF THE ANGELS

Psalm 103

He maketh His angels spirits, and His ministers a flame of fire. Alleluia.

FOR THE PROPHETS AND THE JUST AND FOR ALL SAINTS

Psalm 32

Rejoice in the Lord, O ye righteous; praise is meet for the upright. Alleluia.

FOR AN APOSTLE

Psalm 18

His sound hath gone forth into all the earth, and his words unto the ends of the world. Alleluia.

FOR THE FORERUNNER, AND ANY SAINT

Psalm 111

In everlasting remembrance shall the righteous be. Alleluia.

FOR A FUNERAL OR MEMORIAL DIVINE LITURGY

Psalms 64, 101

Blessed is he (she) whom Thou hast chosen and hast taken to Thyself, O Lord; and his (her) remembrance is unto generation and generation. Alleluia.

THE SERVICE OF THE REFECTORY

Before partaking of food, again praise the Giver.

We come into the Refectory and say:

PSALM 144

I WILL exalt Thee, O my God, my king, and I will bless Thy Name for ever, yea, for ever and ever.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Great is the Lord and exceedingly to be praised, and of His greatness there is no end.

Generation and generation shall praise Thy works, and Thy power shall they declare.

Of the majesty of the glory of Thy holiness shall they speak, and they shall tell of Thy wonders.

And the power of Thine awesome deeds shall they relate, and they shall tell of Thy majesty.

The memory of the multitude of Thy goodness shall they pour forth, and in Thy righteousness shall they rejoice.

Compassionate and merciful is the Lord, long-suffering and plenteous in mercy.

The Lord is good to all, and His compassions are over all His works.

Let all Thy works, O Lord, give praise to Thee, and let Thy righteous ones bless Thee.

Of the glory of Thy kingdom shall they speak, and shall tell of Thy dominion,

To make Thy dominion known to the sons of men, and the glory of the majesty of Thy kingdom.

Thy kingdom is the kingdom of all the ages, and Thy sovereignty is in every generation and generation.

Faithful is the Lord in all His words, and holy in all His works.

The Lord upholdeth all that are falling, and setteth up all that are broken down.

The eyes of all look to Thee with hope, and Thou givest them their food in due season.

Thou openest Thy hand and fillest every living thing with Thy favour.

Righteous is the Lord in all His ways, and holy in all His works.

The Lord is nigh unto all that call upon Him, to all that call on Him in truth.

The will of them that fear Him shall He do, and their supplication shall He hear, and He shall save them.

The Lord preserveth all that love Him, but all the sinners shall He utterly destroy.

My mouth shall speak the praise of the Lord, and let all flesh bless His holy Name, for ever, yea, for ever and ever.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the priest, blessing the food that is set forth, saith the Prayer before Meals:

O CHRIST our God, bless the food and drink of Thy servants, for Thou art holy, always, now and ever, and unto the ages of ages.

And we say: Amen.

After eating, we arise and give thanks to God, saying:

BLESSED is God, Who hath mercy and nourisheth us from our youth. O Thou Who givest food to all flesh, fill our hearts with joy and gladness; that always having all sufficiency, we may abound to every good work, in Christ Jesus our Lord; unto Him and Thee is due glory, dominion, honour, and worship, together with the Holy Spirit, unto the ages. Amen.

GLORY to Thee, O Lord; glory to Thee, O Holy One; glory to Thee, O King; for Thou hast given us food for our enjoyment. Fill us also with the Holy Spirit, that we might find favour before Thee and not be put to shame when Thou wilt render to every man according to his deeds.

Glory; both now. Lord, have mercy (*thrice*).

And making a reverence, he that is to lift up the Panagia saith: Bless, holy Fathers: forgive me a sinner.

And we say: God forgive thee and have mercy on thee.

And taking the Panagia with the tips of his fingers,[1] *he lifteth it up a little, saying with a great voice:* Great is the Name

And we say: Of the Holy Trinity.

And completing the sign of the Cross with it, he saith: All-holy Theotokos, help us.

And we say: By her intercessions, O God, have mercy and save us.

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[1] When the priest lifts up the *panagia* above the *panagarion* and says, "Great is the Name," he forms the upright shaft of the cross. At the words "Of the Holy Trinity," the priest moves the *panagia* over and above the icon of the Hospitality of Abraham in order to begin the crosspiece. Saying the words "All-holy Theotokos, help us," he moves the *panagia* over the icon of the Mother of God, thus completing the horizontal bar of the cross.

ALL we the generations call thee blessed, O Virgin Theotokos, for in thee He, the Uncontainable One, Christ our God, was pleased to be contained. Blessed are we also who have thee as protection, for day and night dost thou intercede for us, and the sceptres of the kingdom are strengthened by thine entreaties. Wherefore, with hymns we cry to thee: Rejoice, O Full of Grace, the Lord is with thee.

IT is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

And after all have partaken, the priest saith:

MERCIFUL and compassionate is the Lord: He hath given food to them that fear Him; and His righteousness abideth unto ages of ages.

And we say the following:

PSALM 121

I WAS glad because of them that said unto me: Let us go into the house of the Lord.

Our feet have stood in thy courts, O Jerusalem.

Jerusalem is builded as a city which its dwellers share in concord.

For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord.

For there are set thrones unto judgment, thrones over the house of David.

Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee.

Let peace be now in thy strength, and prosperity in thy palaces.

For the sake of my brethren and my neighbours, I spake peace concerning thee.

Because of the house of the Lord our God, I have sought good things for thee.

Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *And if it be a Feast of the Master, we say the Kontakion thereof; but if not, say the following:*

EVEN as Thou camest in the midst of Thy disciples, O Saviour, and gavest them peace, come also amongst us and save us.

Glory.

O GOD of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Both now. *Theotokion*

BY the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace and have mercy on us, since Thou alone art compassionate.

Lord, have mercy (*thrice*). Holy Father, bless.

And the priest saith:

BLESSED is God Who hath mercy and nourisheth us from His abundant gifts, by His grace and love for man, always, now and ever, and unto the ages of ages.

And we say: Amen.

ON THE PANAGIA

This bread which is lifted up with the invocation of the All-holy (*Panagia*) Mother of God is especially appointed to be raised up at the end of the meal of the brethren for their sanctification and to be a seal upon the food which they have eaten; moreover, it was appointed also for the special glory of the Mother of God, who for our sake gave birth to the living Heavenly Bread which ever nourishes our souls. It is also lifted up at other times for our help, whenever the need arises.

A triangular portion is cut from bread, to symbolize in every way the Holy Trinity and His unity; for the corners are three and the sides are three, while the upright point is one. Therefore, no matter which way this bread is turned, there will be three corners and the center will rise to one point. It is placed in a sacred vessel appointed for this purpose and a candle is lit before it.

By apostolic tradition, which from the beginning we have received from the Fathers through unwritten tradition, we offer this bread to the Triune God in the name of the Theotokos as a daily custom; for it was through her divine childbirth that we came to know the Holy Trinity and, because she gave birth in the flesh to One of the Trinity, she is literally the Mother of God and is truly so praised.

The lifting up of the bread shows that it is offered up to God; the words "Great is the Name of the Holy Trinity" proclaim our confession of the Triune God of all, and that, in offering this bread to Him, His Name also is glorified. When the words "All-holy Theotokos, help us" are said, the incarnation of the Word is proclaimed (for this is what the term *Theotokos* signifies) and she also is invoked; for we believe that she also is present, ready to help. This bread is offered to her as a gift; or, better to say, to her Son through her; for He was incarnate through her and of His own will suffered the Cross for our sake; the which is represented in the cross made by him who lifts up the *Panagia*.

—Saint Symeon of Thessalonica, from chapters 357, 358, 359
(*Patrologia Graeca* 155, 661D ff.)

PRAYERS FOR THE MIDDAY MEAL

BEFORE THE MEAL

OUR Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

If a priest is present, he saith the blessing:

O CHRIST our God, bless the food and drink of Thy servants, for Thou art holy, always, now and ever, and unto the ages of ages.

And we say: Amen.

But if there be no priest, say:

THROUGH the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

AFTER THE MEAL

WE thank Thee, O Christ our God, that Thou hast filled us with Thine earthly goods; deprive us not also of Thy Heavenly Kingdom, but even as Thou camest in the midst of Thy disciples, O Saviour, and gavest them peace, come also amongst us and save us.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

If a priest is present, he saith the blessing after the meal:

BLESSED is God Who hath mercy and nourisheth us from His abundant gifts, by His grace and love for man, always, now and ever, and unto the ages of ages.

And we say: Amen.

But if there be no priest, say:

THROUGH the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

THE NINTH HOUR

Begin with the customary blessing and introductory prayers as set forth at the beginning of the Midnight Service (*see page* 20): Heavenly King. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). Glory; both now. *And making three reverences, he saith:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And then the following Psalms:

PSALM 83

How beloved are Thy dwellings, O Lord of hosts; my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

For the sparrow hath found herself a house, and the turtledove a nest for herself where she may lay her young,

Even Thine altars, O Lord of hosts, my King and my God.

Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee.

Blessed is the man whose help is from Thee; he hath made ascents in his heart, in the vale of weeping, in the place which he hath appointed.

Yea, for the lawgiver will give blessings; they shall go from strength to strength, the God of gods shall be seen in Sion.

O Lord of hosts, hearken unto my prayer; give ear, O God of Jacob.

O God, our defender, behold, and look upon the face of Thine anointed one.

For better is one day in Thy courts than thousands elsewhere.

I have chosen rather to be an outcast in the house of my God than to dwell in the tents of sinners.

For the Lord loveth mercy and truth, God will give grace and glory; the Lord will not withhold good things from them that walk in innocence.

O Lord God of hosts, blessed is the man that hopeth in Thee.

PSALM 84

THOU hast been gracious, O Lord, unto Thy land; Thou hast turned back the captivity of Jacob.

Thou hast forgiven the iniquities of Thy people, Thou hast covered all their sins.

Thou hast made all Thy wrath to cease, Thou hast turned back from the wrath of Thine anger.

Turn us back, O God of our salvation, and turn away Thine anger from us.

Wilt Thou be wroth with us unto the ages? Or wilt Thou draw out Thy wrath from generation to generation?

O God, Thou wilt turn and quicken us, and Thy people shall be glad in Thee.

Show us, O Lord, Thy mercy, and Thy salvation do Thou give unto us.

I will hear what the Lord God will speak in me; for He will speak peace to His people and to His saints and to them that turn their heart unto Him.

Surely nigh unto them that fear Him is His salvation, that glory may dwell in our land.

Mercy and truth are met together, righteousness and peace have kissed each other.

Truth is sprung up out of the earth, and righteousness hath looked down from heaven.

Yea, for the Lord will give goodness, and our land shall yield her fruit.

Righteousness shall go before Him and shall set His footsteps in the way.

PSALM 85

Bow down Thine ear, O Lord, and hearken unto me, for poor and needy am I.

Preserve my soul, for I am holy; save Thy servant, O my God, that hopeth in Thee.

Have mercy on me, O Lord, for unto Thee will I cry all the day long; make glad the soul of Thy servant, for unto Thee have I lifted up my soul.

For Thou, O Lord, art good and gentle, and plenteous in mercy unto all them that call upon Thee.

Give ear, O Lord, unto my prayer, and attend unto the voice of my supplication.

In the day of mine affliction have I cried unto Thee, for Thou hast heard me.

There is none like unto Thee among the gods, O Lord, nor are there any works like unto Thy works.

All the nations whom Thou hast made shall come and shall worship before Thee, O Lord, and shall glorify Thy Name.

For Thou art great and workest wonders; Thou alone art God.

Guide me, O Lord, in Thy way, and I will walk in Thy truth; let my heart rejoice that I may fear Thy Name.

I will confess Thee, O Lord my God, with all my heart, and I will glorify Thy Name for ever.

For great is Thy mercy upon me, and Thou hast delivered my soul from the nethermost Hades.

O God, transgressors have risen up against me, and the assembly of the mighty hath sought after my soul, and they have not set Thee before them.

But Thou, O Lord my God, art compassionate and merciful, longsuffering and plenteous in mercy, and true.

Look upon me and have mercy upon me; give Thy strength unto Thy servant, and save the son of Thy handmaiden.

Work in me a sign unto good, and let them that hate me behold and be put to shame; for Thou, O Lord, hast holpen me and comforted me.

And again:

Work in me a sign unto good, and let them that hate me behold and be put to shame; for Thou, O Lord, hast holpen me and comforted me.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice*). Lord, have mercy (*thrice*).

If Alleluia *was chanted at Matins and it is a fast day, turn to page 153 and continue at the sign* ❖.

If God is the Lord *was chanted in Matins, or if it is Saturday, then we say:* Glory, *the Dismissal Hymn of the day.*

Both now. *Theotokion*

O THOU Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and as God didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

And straightway:

DELIVER us not up utterly, for Thy holy Name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Saint of the day or of the Feast, if there be one; if not, read the following Troparia:*

Plagal of Fourth Tone

SEEING the Author of life hanging on the Cross, the thief said: If He Who is crucified with us were not God incarnate, the sun would not have hid his rays, nor would the earth have quaked and trembled. But do Thou Who endurest all things remember me, O Lord, in Thy Kingdom.

Glory.

IN the midst of two thieves, Thy Cross was found to be a balance of justice; for the one was borne down to Hades by the weight of his blasphemy, the other was raised up from his sins to the knowledge of theology. O Christ God, glory be to Thee.

Both now. *Theotokion of the Cross*

WHEN she who bare the Lamb and Shepherd and Saviour of the world beheld Him on the Cross, she said with tears: The world rejoiceth at receiving redemption, but my bowels burn as I see Thy crucifixion, which Thou endurest for all, O my Son and my God.

But on Saturday, read only the following:
Plagal of Fourth Tone. The Original Melody

AS first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquillity, through the pure Theotokos, O Thou Who art greatly merciful.

On Sunday, read only the Hypakoë of the tone of the week.
Then, Lord, have mercy (*forty times*), *and the following:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen. *And the following:*

PRAYER OF SAINT BASIL THE GREAT

O MASTER, Lord Jesus Christ our God, Who art long-suffering in the face of our transgressions, and Who hast brought us even unto this present hour, wherein Thou didst hang upon the life-creating Tree, and didst make a way into Paradise for the grateful thief, and by death didst destroy death: Be gracious unto us sinners and Thine unworthy servants; for we have sinned and committed iniquity, and are not worthy to lift up our eyes and behold the height of Heaven, for we have abandoned the way of Thy righteousness, and have walked in the desires of our hearts. But we beseech Thine incomparable goodness: Spare us, O Lord, according to the multitude of Thy mercy, and save us for Thy holy Name's sake, for our days have wasted away in vanity. Deliver us from the hand of the adversary, and forgive us our sins, and mortify our carnal mind; that, putting aside the old man, we may be clad with the new, and live for Thee, our Master and Guardian; and that thus by following in Thy commandments, we may attain to rest everlasting, wherein is the dwelling-place of all them that rejoice. For Thou art indeed the true joy and gladness of them that love Thee, O Christ our God, and unto Thee we send up glory, with Thy Father which is without beginning, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

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❖ *If* Alleluia *was chanted in Matins and it is a fast day, we continue here from page 151.*

Then we chant the following Troparion with its verses. (But if it is the Holy and Great Fast, we first read the appointed Kathisma of the Psalter with the customary threefold Alleluia, *with three reverences after each Stasis, and then we chant the Troparion with its verses.)*

Plagal of Fourth Tone

THOU Who at the ninth hour for our sakes didst taste of death in the flesh: Mortify our carnal mind, O Christ God, and save us. (*Prostration*)

Verse: Let my supplication draw nigh before Thee, O Lord; according to Thine oracle give me understanding.

Thou Who at the ninth hour . . . (*Prostration*)

Verse: Let my petition come before Thee, O Lord; according to Thine oracle deliver me.

Thou Who at the ninth hour . . . (*Prostration*)

Glory; both now. *Theotokion*

O THOU Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and as God didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

And straightway:

DELIVER us not up utterly, for Thy holy Name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, for Abraham's sake, Thy beloved, and for Isaac's sake, Thy servant, and for Israel's, Thy holy one.

And immediately: Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. *Then the Kontakion of the Feast, if there be one; if not, read the following Troparia:*

Plagal of Fourth Tone

SEEING the Author of life hanging on the Cross, the thief said: If He Who is crucified with us were not God incarnate, the sun would not have hid his rays, nor would the earth have quaked and trembled. But do Thou Who endurest all things remember me, O Lord, in Thy Kingdom.

Glory.

IN the midst of two thieves, Thy Cross was found to be a balance of justice; for the one was borne down to Hades by the weight of his blasphemy, the other was raised up from his sins to the knowledge of theology. O Christ God, glory be to Thee.

Both now. *Theotokion of the Cross*

WHEN she who bare the Lamb and Shepherd and Saviour of the world beheld Him on the Cross, she said with tears: The world rejoiceth at receiving redemption, but my bowels burn as I see Thy crucifixion, which Thou endurest for all, O my Son and my God.

Then, Lord, have mercy (*forty times*).[1] Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

And the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

If it be the Holy and Great Fast, straightway begin chanting the Beatitudes of the Service of the Typica (see page 156) in Plagal of Fourth Tone, and complete that Service in the order given.

But if it be outside the Great Fast, after the Prayer of Saint Ephraim, straightway make twelve bows and then repeat the last verse of the Prayer:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then, if the Mid-hour is not to be said, begin the Service of the Typica immediately with Psalm 102 (see page 125); otherwise begin the Mid-hour set forth below (page 161) straightway with O come, let us worship, *and say the Typica at the end of the Mid-hour. However, if neither the Mid-hour nor the Typica are to be said, then end the Hour in the customary manner:* Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). *The Prayer of Saint Basil:* O Master, Lord Jesus Christ our God (*see page 153*). Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

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[1] If it is not the Great Fast, immediately after the "Lord, have mercy" (forty times) read the prayer: "Thou Who at all times..." (see page 152), then "Glory; both now," and the rest, as set forth above.

THE SERVICE OF THE TYPICA

FOR ALL THE ALLELUIA DAYS OF THE HOLY AND GREAT FAST, EXCEPT SATURDAY

In the Great Fast when it is an Alleluia (except on Saturday), we do not say Psalms 102 and 145, but immediately after the Prayer of Saint Ephraim with the three prostrations in the Ninth Hour we begin chanting the Beatitudes in Plagal of Fourth Tone. After each verse, the refrain: Remember us, O Lord, when Thou comest in Thy Kingdom *is chanted, and we make a bow. The refrain is also chanted after the* Glory *and after the* Both now.

THE BEATITUDES

In Thy Kingdom remember us, O Lord, when Thou comest in Thy Kingdom.

Refrain: Remember us, O Lord, when Thou comest in Thy Kingdom.

Blessed are the poor in spirit, for theirs is the Kingdom of the Heavens.

Refrain: Remember us, O Lord . . .

Blessed are they that mourn, for they shall be comforted.

Refrain: Remember us, O Lord . . .

Blessed are the meek, for they shall inherit the earth.

Refrain: Remember us, O Lord . . .

Blessed are they that hunger and thirst after righteousness, for they shall be filled.

Refrain: Remember us, O Lord . . .

Blessed are the merciful, for they shall obtain mercy.

Refrain: Remember us, O Lord . . .

Blessed are the pure in heart, for they shall see God.

Refrain: Remember us, O Lord . . .

Blessed are the peacemakers, for they shall be called sons of God.

Refrain: Remember us, O Lord . . .

Blessed are they that are persecuted for righteousness' sake, for theirs is the Kingdom of the Heavens.

Refrain: Remember us, O Lord . . .

Blessed are ye when men shall revile and persecute you and say all manner of evil against you falsely for My sake.

Refrain: Remember us, O Lord . . .

Rejoice and be glad, for your reward is great in the Heavens.

Refrain: Remember us, O Lord . . .

Glory to the Father, and to the Son, and to the Holy Spirit.

Refrain: Remember us, O Lord . . .

Both now and ever, and unto the ages of ages. Amen.

Refrain: Remember us, O Lord . . .

The two choirs now join and chant with a louder voice the following, making also one prostration at each verse:

Remember us, O Lord, when Thou comest in Thy Kingdom. (*Prostration*)

Remember us, O Master, when Thou comest in Thy Kingdom. (*Prostration*)

Remember us, O Holy One, when Thou comest in Thy Kingdom. (*Prostration*)

Then:

THE heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened, and your faces shall not be ashamed.

THE heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Glory.

THE choir of holy Angels and Archangels, with all the heavenly hosts, praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Both now.

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with the Father; by Whom all things were made;

Who for us men, and for our salvation, came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, suffered and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the Heavens, and sitteth at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; Whose Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets;
In One, Holy, Catholic, and Apostolic Church.
I confess one baptism for the remission of sins.
I look for the resurrection of the dead,
And the life of the age to come. Amen.

PARDON, remit, forgive, O God, our offences, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by night and by day, in mind and thought; forgive us all things, since Thou art good and the Friend of man.

OUR Father, Which art in the Heavens, hallowed be Thy Name. Thy Kingdom come. Thy will be done, on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the evil one.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen.

If a Feast of the Lord is being celebrated (for example, during the Fourth Week of the Fast, or Holy Week), we say the Kontakion thereof.

On other days with no Feast, first say the Kontakion of the Transfiguration, then the Kontakion appointed for that day,[1] Glory. With the Saints grant rest. Both now. O Protection of Christians, *as set forth below.*

THE KONTAKION OF THE TRANSFIGURATION

Grave Tone

ON the mount Thou wast transfigured, and Thy disciples, as much as they could bear, beheld Thy glory, O Christ our God; that when they should see Thee crucified, they would know Thy Passion to be willing, and would preach to the world that Thou, in truth, art the Effulgence of the Father.

ON MONDAY, THE KONTAKION OF THE BODILESS HOSTS

Second Tone

SUPREME Commanders of God and Ministers of the Divine glory, guides of men and leaders of the bodiless hosts: Ask for what is to our profit and for great mercy, since ye are Supreme Commanders of the bodiless hosts.

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[1] In some places, after the Kontakion of the day, the Kontakion of the Saint to which the temple is dedicated is said. However, if the temple is dedicated to the Lord, this Kontakion is said after that of the Transfiguration, then that of the day, the Glory, and so forth.

ON TUESDAY, THE KONTAKION OF THE FORERUNNER

Second Tone. Thou soughtest the heights

SINCE we have obtained thy head as a most sacred rose from out of the earth, O Forerunner of grace divine, we receive sure healings in every hour, O Prophet of God the Lord; for again, now as formerly, thou preachest repentance unto all the world.

ON WEDNESDAY AND FRIDAY, THE KONTAKION OF THE CROSS

Fourth Tone. The Original Melody

THOU Who wast raised up on the Cross of Thine own will, O Christ our God, do Thou bestow Thy compassions upon this, Thy new commonwealth named after Thee. Gladden with Thy sovereign might our most Orthodox hierarchs, and vouchsafe them victory over every false teaching; and as Thy help in war may they possess the weapon of peace, the trophy invincible.

ON THURSDAY, THE KONTAKION OF THE HOLY APOSTLES

Second Tone

THOU hast taken to Thyself, O Lord, the firm and God-proclaiming heralds, the chief Apostles, for the enjoyment of Thy blessings and for repose; for Thou hast accepted their labours and death as above all sacrifice, O Thou Who alone knowest the secrets of our hearts.

ON THE SAME DAY, THE KONTAKION OF SAINT NICHOLAS

Third Tone. On this day the Virgin

THOU, O righteous Nicholas, in Myra truly wast shown forth as a sacred minister fulfilling Christ's holy Gospel; for thou didst lay down thy life for thy flock and people and, O Saint, didst save the innocent from unjust death. Wherefore, thou wast sanctified as a great initiate of the divine grace of God.

EVERY DAY

Glory to the Father, and to the Son, and to the Holy Spirit.

Plagal of Fourth Tone. Kontakion for the Reposed

WITH the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now and ever, and unto the ages of ages. Amen.

Second Tone

O PROTECTION of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Lord, have mercy (*forty times*), *and the following:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

And the Prayer of Saint Ephraim the Syrian:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Here, if Vespers is said together with the Typica, and if the Liturgy of the Presanctified Gifts is not served, the superior saith: O come, let us worship (*thrice*) (*see page 164*) *and we begin the Proemial Psalm of Vespers* (*Psalm 103*).

However, if the Liturgy of the Presanctified Gifts is to be celebrated, or if the Typica are said separately from Vespers, after the Prayer of Saint Ephraim, we say:

Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). *And the following Prayer:*

O ALL-HOLY Trinity, the consubstantial Dominion, the indivisible Kingdom, and cause of every good: Show Thy good will now even unto me, the sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

If the Liturgy of the Presanctified Gifts is to be served, here we say Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal. Psalm 33* (*and Psalm 144, if there is a meal afterwards*) *shall then be said at the end of the Liturgy of the Presanctified Gifts. Otherwise, when the Typica are said apart from Vespers, we continue:*

Blessed be the Name of the Lord, from henceforth and for evermore (*thrice*). Glory; both now. *Psalm 33* (*see page 131*)*, and, if a meal is to follow immediately, we also say Psalm 144* (*see page 144*). Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

THE MID-HOUR OF THE NINTH HOUR

The reader, making three reverences: O come, let us worship (*thrice*) *and the following Psalms:*

PSALM 112

PRAISE the Lord, O ye servants, praise ye the Name of the Lord. Blessed be the Name of the Lord from henceforth and for evermore.

From the rising of the sun unto the going down of the same, the Name of the Lord is to be praised.

High above all the nations is the Lord, above the heavens is His glory.

Who is like unto the Lord our God? Who dwelleth on high and looketh down on things that are lowly, in heaven and on the earth, Who raiseth up the poor man from the earth, and from the dunghill lifteth up the pauper,

That He may seat him with princes, with the princes of His people,

Who maketh the barren woman to dwell in a house and be a mother rejoicing over children.

PSALM 137

I WILL confess Thee, O Lord, with my whole heart; and before angels will I chant unto Thee, for Thou hast heard all the words of my mouth.

I will worship towards Thy holy temple and confess Thy Name, for Thy mercy and for Thy truth; for Thou hast magnified Thy holy Name above all that is.

In whatsoever day I call upon Thee, quickly hearken unto me; Thou shalt abundantly endow my soul with Thy strength.

Let all the kings of the earth, O Lord, confess Thee, for they have heard all the words of Thy mouth.

And let them sing in the ways of the Lord, for great is the glory of the Lord.

For the Lord is exalted, yet on lowly things He looketh; and things haughty He knoweth from afar.

Though I should walk in the midst of affliction, Thou shalt quicken me; against the wrath of mine enemies hast Thou stretched forth Thy hands, and Thy right hand hath saved me.

The Lord shall give recompense in my behalf. O Lord, Thy mercy endureth for ever; disdain not the work of Thy hands.

PSALM 139

RESCUE me, O Lord, from the evil man; from the unjust man deliver me.

Who have devised injustice in their heart; all the day long have they arrayed themselves for wars.

They have whetted their tongue like that of a serpent; the venom of asps is under their lips.

Keep me, O Lord, from the hand of the sinner; rescue me from unjust men who have devised to undermine my steps.

The proud have hid a snare for me, and with cords have they spread a snare for my feet; stumbling-blocks near the paths have they set for me.

I said unto the Lord: Thou art my God; give ear, O Lord, unto the voice of my supplication.

Lord, O Lord, Thou strength of my salvation, Thou hast overshadowed my head in the day of battle.

Because of my desire, O Lord, give me not up unto the sinner. They have taken counsel against me; forsake me not, lest they should be exalted.

As for the head of those that encircle me, the mischief of their lips shall cover them.

Coals shall fall upon them; in fire shalt Thou cast them down, and they shall not stand in afflictions.

A babbling man shall not prosper on the earth; evils shall hunt an unjust man to his destruction.

I know that the Lord will maintain the cause of the poor and the justice of the paupers.

Surely the righteous shall confess Thy Name, and the upright shall dwell in Thy presence.

Glory; both now. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen.

And the following Troparia:
Plagal of Fourth Tone

THOU Who hast enlightened earthly things through the Cross, and hast called sinners unto repentance: separate me not from Thy flock, O Good Shepherd, but seek me out who have gone astray, O Master, and number me together with Thy holy flock, since Thou alone art merciful and the Friend of man.

Glory.

LIKE the thief I confess as I cry out to Thee Who art good: In Thy Kingdom remember me, O Lord. Number me also together with him, O Thou Who didst willingly accept the Passion for our sake.

Both now. *Theotokion of the Cross*

COME, let us all praise Him Who was crucified for us; for Mary beheld Him on the Tree and said: Though Thou endurest the Cross, yet Thou art my Son and my God.

Then, Lord, have mercy (*forty times*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. *The reader:* Amen.

Then the Prayer of Saint Ephraim with three prostrations only (*see page 104*). *Straightway begin the Typica* (*see page 125*); *but if the Service of the Typica is not said, say the Prayer of Saint Basil:* O Master, Lord Jesus Christ our God (*see page 153*). Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless. *And the Dismissal.*

Vespers

If Vespers is not preceded by any other service, begin with the blessing and introductory prayers as set forth at the beginning of the Midnight Service (*see page* 20). *But if Vespers is said following another service, then, after the blessing of the priest, the appointed monk or the superior* (*or the reader*) *saith:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.[1] *Three bows.*

THE PROEMIAL PSALM

PSALM 103

BLESS the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment,

Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters,

Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds,

Who maketh His angels spirits, and His ministers a flame of fire,

Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever.

The abyss like a garment is His mantle; upon the mountains shall the waters stand.

At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.

The mountains rise up and the plains sink down, unto the place where Thou hast established them.

Thou appointedst a bound that they shall not pass, neither return to cover the earth.

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[1] For Vespers during the Paschal season (that is, until Vespers of the Ascension), in place of "O come, let us worship . . ." we chant "Christ is risen . . ." (thrice).

He sendeth forth springs in the valleys; between the mountains will the waters run.

They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst.

Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, and green herb for the service of men,

To bring forth bread out of the earth; and wine maketh glad the heart of man.

To make his face cheerful with oil; and bread strengtheneth man's heart.

The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted.

There will the sparrows make their nests; the house of the heron is chief among them.

The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his going down.

Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad.

Young lions roaring after their prey, and seeking their food from God.

The sun ariseth, and they are gathered together, and they lay them down in their dens.

But man shall go forth unto his work, and to his labour until the evening.

How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation.

So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great.

There go the ships; there this dragon, whom Thou hast made to play therein.

All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it.

When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled.

Thou wilt take their spirit, and they shall cease; and unto their dust shall they return.

Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

Let the glory of the Lord be unto the ages; the Lord will rejoice in His works,

Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke.

I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

May my words be sweet unto Him, and I will rejoice in the Lord.

O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

And again:

The sun knoweth his going down; Thou appointedst the darkness, and there was the night.

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia: Glory to Thee, O God (*twice*). Alleluia, alleluia, alleluia: Glory to Thee, O God our Hope, O Lord, glory be to Thee.

The deacon or priest saith the Great Litany, after which the appointed Kathisma from the Psalter is read. Then the Small Litany, and we begin the following in the appointed tone of the week or of the day:

PSALM 140

LORD, I have cried unto Thee, hearken unto me; hearken unto me, O Lord. Lord, I have cried unto Thee, hearken unto me; attend to the voice of my supplication when I cry unto Thee. Hearken unto me, O Lord.

Let my prayer be set forth as incense before Thee, the lifting up of my hands as an evening sacrifice. Hearken unto me, O Lord.

Set, O Lord, a watch before my mouth, and a door of enclosure round about my lips.

Incline not my heart unto words of evil, to make excuse with excuses in sins,

With men that work iniquity; and I will not join with their chosen.

The righteous man will chasten me with mercy and reprove me; as for the oil of the sinner, let it not anoint my head.

For yet more is my prayer in the presence of their pleasures; swallowed up near by the rock have their judges been.

They shall hear my words, for they be sweetened; as a clod of earth is broken upon the earth, so have their bones been scattered nigh unto Hades.

For unto Thee, O Lord, O Lord, are mine eyes, in Thee have I hoped; take not my soul away.

Keep me from the snare which they have laid for me, and from the stumbling-blocks of them that work iniquity.

The sinners shall fall into their own net; I am alone until I pass by.

PSALM 141

WITH my voice unto the Lord have I cried, with my voice unto the Lord have I made supplication.

I will pour out before Him my supplication, mine affliction before Him will I declare.

When my spirit was fainting within me, then Thou knewest my paths.

In this way wherein I have walked they hid for me a snare.

I looked upon my right hand, and beheld, and there was none that did know me.

Flight hath failed me, and there is none that watcheth out for my soul.

I have cried unto Thee, O Lord; I said: Thou art my hope, my portion art Thou in the land of the living.

Attend unto my supplication, for I am brought very low.

Deliver me from them that persecute me, for they are stronger than I.

For 10 verses

Bring my soul out of prison that I may confess Thy Name.

The righteous shall wait patiently for me until Thou shalt reward me.

PSALM 129

For 8 verses

OUT of the depths have I cried unto Thee, O Lord; O Lord, hear my voice.

Let Thine ears be attentive to the voice of my supplication.

For 6 verses

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

For Thy Name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, my soul hath hoped in the Lord.

For 4 verses

From the morning watch until night, from the morning watch let Israel hope in the Lord.

For with the Lord there is mercy, and with Him is plenteous redemption; and He shall redeem Israel out of all his iniquities.

PSALM 116

O PRAISE the Lord, all ye nations; praise Him, all ye peoples.

For He hath made His mercy to prevail over us, and the truth of the Lord abideth for ever.

Glory, *the Doxasticon, if there be one.* Both now, *the Theotokion.*

After the completion of the verses, we chant the

THANKSGIVING AT THE LIGHTING OF THE LAMPS

An ancient composition; according to some, of the Martyr Athenogenes.

O JOYOUS Light of the holy glory of the immortal, heavenly, holy, blessed Father, O Jesus Christ: We that come to the setting of the sun, when we behold the evening light, praise Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be praised with gladsome voices, O Son of God, Giver of life. Wherefore, the world doth glorify Thee.

And if God is the Lord *will be chanted at Matins, we chant the following Prokeimena at Vespers:*

SUNDAY EVENING

Plagal of Fourth Tone

Behold now, bless ye the Lord, all ye servants of the Lord.

Verse: Ye that stand in the house of the Lord, in the courts of the house of our God.

MONDAY EVENING

Fourth Tone

The Lord will hearken unto me when I cry unto Him.

Verse: When I called upon Thee, O God of my righteousness, Thou didst hearken unto me.

TUESDAY EVENING

First Tone

Thy mercy shall pursue me, O Lord, all the days of my life.

Verse: The Lord is my shepherd, and I shall not want. In a place of green pasture, there hath He made me to dwell.

WEDNESDAY EVENING

Plagal of First Tone

O God, in Thy Name save me, and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

THURSDAY EVENING

Plagal of Second Tone

My help cometh from the Lord, Who hath made heaven and the earth.

Verse: I have lifted up mine eyes to the mountains, from whence cometh my help.

FRIDAY EVENING

Grave Tone

O God, Thou art my helper; Thy mercy shall go before me.

Verse: Rescue me from mine enemies, O God, and from them that rise up against me redeem me.

SATURDAY EVENING

Plagal of Second Tone

The Lord is King, He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

Verse: For He established the world which shall not be shaken.

But if the next day should be an Alleluia[1] *outside of the period of the Triodion, instead of the Prokeimena,* Alleluia *is chanted as set forth below:*

On Sunday evening, the Prokeimenon of the day is always chanted.

MONDAY EVENING

Plagal of Second Tone

Alleluia, alleluia, alleluia.

Verse: O Lord, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Alleluia, alleluia, alleluia.

Verse: And unto the ages of ages.

Alleluia, alleluia, alleluia.

TUESDAY AND THURSDAY EVENING

Chanted as for Monday evening with the following verses:

Verse: Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy.

Verse: And unto the ages of ages.

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[1] See the note explaining "Alleluia" on page 14.

WEDNESDAY EVENING

Chanted as for Monday evening with the following verses:

Verse: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Verse: And unto the ages of ages.

On Friday evening, the Prokeimenon of the day is chanted.

In the Holy and Great Fast, on Saturday evening, the Prokeimenon of the day is chanted, that is, The Lord is King; *and on Sunday evening, the Great Prokeimena are chanted as appointed in the Triodion. On the other days, the Prokeimena with the Readings as appointed in the Triodion.*

Outside of the Great Fast, if Readings are appointed for Vespers, they are read here.

Then, if there was an Entrance during Vespers, the deacon or the priest saith: Let us all say . . . *after which we read the following prayer. But if there was no Entrance, we immediately read the following prayer:*

VOUCHSAFE, O Lord, to keep us this evening without sin. Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen. Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. Blessed art Thou, O Lord, teach me Thy statutes. Blessed art Thou, O Master, grant me understanding of Thy statutes. Blessed art Thou, O Holy One, enlighten me by Thy statutes. O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands. Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

The Litany Let us complete our evening prayer *is said. After the Prayer at the Bowing of the Head, if there be a Service of Entreaty* (*Liti*), *it is chanted here.*

Then the Aposticha. The first Apostichon is always chanted without a verse before it. The following verses are appointed for Great Vespers on Saturday evening:

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Verse: For He established the world which shall not be shaken.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

On other days, if no verses are appointed, use the following from Psalm 122:

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in Heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us.

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

Glory, *the Doxasticon, if there be one.* Both now, *the Theotokion.*

After the completion of the Aposticha, we say:

THE PRAYER OF SAINT SYMEON THE GOD-RECEIVER

Now lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light of revelation for the nations, and the glory of Thy people Israel.

Then: Holy God. All-holy Trinity. Our Father.
The priest: For Thine is the kingdom.

If Alleluia *will be chanted in Matins of the following day (except on Friday evening), continue at the sign* ❖ *on page 172.*

But if God is the Lord *will be chanted in Matins (and always on Friday evening), we continue Vespers as here set forth:*
We chant the appointed Dismissal Hymn(s) and the Theotokion.
If there was no Entrance at Vespers, after the Dismissal Hymn(s) the priest saith the Litany Have mercy on us, O God . . .

If it is not Saturday evening, or if there was no Blessing of Loaves, then the deacon or priest saith: Wisdom.
The choir: Holy Father, bless.
The priest: Blessed is He that is, even Christ our God, always, now and ever, and unto the ages of ages.
The choir: Amen.

But on Saturday evening, or if Great Vespers was served with the Blessing of Loaves, the deacon saith: Let us pray to the Lord.
The choir: Lord, have mercy.
The priest: The blessing of the Lord and His mercy come upon you, by His divine grace and love for man, always, now and ever, and unto the ages of ages.
The choir: Amen.

Then the superior or the reader saith: The Lord God make steadfast the holy and blameless Faith of the pious and Orthodox Christians, with His holy Church and this city (*or* monastery, *or* town, *or* countryside, *or* island), unto the ages of ages. Amen.

The priest: Most holy Theotokos, save us.

The reader: More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The priest: Glory to Thee, O God, our hope, glory to Thee.

The reader: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

* * *

❖ *If* Alleluia *will be chanted in Matins, we continue here from page 171.*

After the Prayer of Saint Symeon the God-receiver, we say Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *Then we chant these Troparia, making a prostration after each one, except the last.* (*But on Friday evening, the Dismissal Hymns of the day are always chanted and Vespers is completed as set forth above.*)

Plagal of First Tone

O THEOTOKOS and Virgin, rejoice, O Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb; for thou hast borne the Saviour of our souls.

O BAPTIST of Christ, keep us all in remembrance, that we may be delivered from our iniquities; for to thee was given grace to intercede in our behalf.

Glory.

PLEAD in our behalf, O holy Apostles and all Saints, that we may be delivered from perils and afflictions; for we have you as fervent suppliants before the Saviour.

Both now.

UNDER thy compassion do we flee, O Theotokos; disdain not our prayers in times of affliction; but do thou rescue us from perils, O only pure one, O only blessed one.

Lord, have mercy (*forty times*). Glory; both now. More honourable than the Cherubim. In the Name of the Lord, Father, bless.

The priest: Blessed is He that is, even Christ our God, always, now and ever, and unto the ages of ages.

The superior or the reader: Amen. O Heavenly King, make steadfast our faithful hierarchs; establish the Faith; subdue the nations; give peace to the world; guard well this city (*or* monastery, *or* town, *or* countryside, *or* island); appoint to our fathers and brethren who are gone before us a place in the tabernacles of the just; and accept us in repentance and confession, for Thou art good and the Friend of man.

Then we say the Prayer of Saint Ephraim the Syrian, making a prostration after each verse:

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk give me not.

But a spirit of chastity, humility, patience, and love, bestow upon me Thy servant.

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen.

If the following day be an Alleluia outside the Great Fast, or if it be a Sunday evening in the Great Fast, or if the Typica have been said apart from Vespers, the priest straightway saith the Dismissal.

But otherwise, if it be the Great Fast, on the evening before an Alleluia, except Sunday evening, the Prayer of Saint Ephraim is said with a prostration after each verse, then twelve deep bows, each saying to himself at each bow: O God, be gracious unto me, a sinner, *after which we repeat the last verse of the Prayer of Saint Ephraim and make a prostration.*

Then: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom.

Lord, have mercy (*twelve times*). And this prayer:

O ALL-HOLY Trinity, the consubstantial Dominion, the indivisible Kingdom, and cause of every good: Show Thy good will now even unto me, the sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say: One is Holy, One is Lord, Jesus Christ, to the glory of God the Father. Amen.

Blessed be the Name of the Lord, from henceforth and for evermore. (*Thrice*) Glory; both now.

Psalm 33 is read (page 131), and Psalm 144 (page 144) is added if a meal in the refectory is to follow.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

And the Dismissal.

The Prayers in the Refectory

BEFORE THE EVENING MEAL

We come into the Refectory and say:

THE poor shall eat and be filled, and they that seek the Lord shall praise Him; their hearts shall live for ever and ever.

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

And the priest blesseth the table, saying:

O CHRIST our God, bless the food and drink of Thy servants, for Thou art holy, always, now and ever, and unto the ages of ages.

And we say: Amen.

AFTER THE EVENING MEAL

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

The Panagia is lifted up. And we say:

By her intercessions, O God, have mercy and save us. Amen.

O MOTHER of God, Thy womb is become a holy table bearing the Heavenly Bread, even Christ our God; whereof he that eateth shall not die, even as He Who giveth food to all hath said.

VOUCHSAFE us thy gifts, O Virgin Theotokos, overlooking our iniquities, and granting healings unto them that with faith receive thy blessing, O immaculate one.

And then we chant:

IT is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

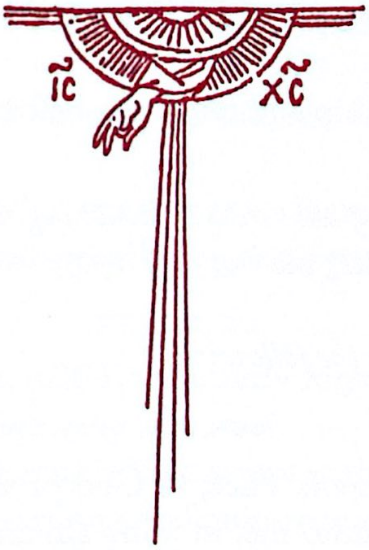
Then:

THOU hast gladdened us, O Lord, by Thy deeds, and in the works of Thy hands have we rejoiced. The light of Thy countenance, O Lord, hath been signed upon us; Thou hast given gladness to our hearts. From the fruit of wheat, wine, and oil have we been filled; in peace in the same place shall we lie down and sleep, for Thou, O Lord, alone hast made us to dwell in hope.

Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

The priest: God is with us, by His grace and love for man, always, now and ever, and unto the ages of ages.

And we say: Amen.



Great Compline

Great Compline is read on Monday, Tuesday, Wednesday, and Thursday evenings during the Holy and Great Fast, and on other occasions as directed by the Typicon. On other days, Small Compline is said.

After the blessing, the introductory prayers as set forth at the beginning of the Midnight Service (*see page 20*): Heavenly King. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom.

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now. *Then, making three reverences:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

If it be the first week of the Great Fast, we begin with Psalm 69, O God, be attentive unto helping me (*see page 190*), *and then we chant the Great Canon.*[1]

If not, we begin with the following:

PSALM 4

When I called upon Thee, O God of my righteousness, Thou didst hearken unto me; in mine affliction Thou hast enlarged me.

Have compassion on me and hear my prayer.

O ye sons of men, how long will ye be slow of heart? Why do ye love vanity and seek after falsehood?

Know also that the Lord hath made wondrous His holy one; the Lord will hearken unto me when I cry unto Him.

Be angry, and sin not; feel compunction upon your beds for what ye say in your hearts.

Sacrifice a sacrifice of righteousness, and hope in the Lord. Many say: Who will show unto us good things?

The light of Thy countenance, O Lord, hath been signed upon us; Thou hast given gladness to my heart.

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[1] In current Greek practice, however, the Great Canon is chanted after the Doxology. See page 192.

From the fruit of their wheat, wine, and oil are they multiplied.
In peace in the same place I shall lay me down and sleep.
For Thou, O Lord, alone hast made me to dwell in hope.

PSALM 6

O LORD, rebuke me not in Thine anger, nor chasten me in Thy wrath.

Have mercy on me, O Lord, for I am weak. Heal me, O Lord, for my bones are troubled, and my soul is troubled greatly; but Thou, O Lord, how long?

Turn to me again, O Lord, deliver my soul; save me for Thy mercy's sake.

For in death there is none that is mindful of Thee, and in Hades who will confess Thee?

I toiled in my groaning; every night I will wash my bed, with tears will I water my couch.

Through wrath is mine eye become troubled, I have grown old among all mine enemies.

Depart from me, all ye that work vanity, for the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication, the Lord hath received my prayer.

Let all mine enemies be greatly put to shame and be troubled, let them be turned back, and speedily be greatly put to shame.

PSALM 12

How long, O Lord, wilt Thou utterly forget me? How long wilt Thou turn Thy face away from me?

How long shall I take counsel in my soul with grievings in my heart by day and by night? How long shall mine enemy be exalted over me?

Look upon me, hear me, O Lord my God; enlighten mine eyes, lest at any time I sleep unto death.

Lest at any time mine enemy say: I have prevailed against him.

They that afflict me will rejoice if I am shaken; but as for me, I have hoped in Thy mercy. My heart will rejoice in Thy salvation.

I will sing unto the Lord, Who is my benefactor, and I will chant unto the Name of the Lord Most High.

And again:

Look upon me, hear me, O Lord my God; enlighten mine eyes, lest at any time I sleep unto death.

Lest at any time mine enemy say: I have prevailed against him.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice, with bows*). Lord, have mercy (*thrice*). Glory; both now.

PSALM 24

UNTO Thee, O Lord, have I lifted up my soul.

O my God, in Thee have I trusted; let me never be put to shame, nor let mine enemies laugh me to scorn.

Yea, let none that wait on Thee be put to shame; let them be ashamed which are lawless without a cause.

Make Thy ways, O Lord, known unto me and teach me Thy paths.

Lead me in Thy truth and teach me, for Thou art God my Saviour; for on Thee have I waited all the day long.

Remember Thy compassions, O Lord, and Thy mercies, for they are from everlasting.

The sins of my youth and mine ignorances remember not; according to Thy mercy remember Thou me, for the sake of Thy goodness, O Lord.

Good and upright is the Lord; therefore will He set a law for them that sin in the way.

He will guide the meek in judgment, He will teach the meek His ways.

All the ways of the Lord are mercy and truth, unto them that seek after His covenant and His testimonies.

For the sake of Thy Name, O Lord, be gracious unto my sin; for it is great.

Who is the man that feareth the Lord? He will set him a law in the way which He hath chosen.

His soul shall dwell among good things, and his seed shall inherit the earth.

The Lord is the strength of them that fear Him, and His covenant shall be manifested unto them.

Mine eyes are ever toward the Lord, for He it is that will draw my feet out of the snare.

Look upon me, and have mercy on me; for I am one only-begotten and poor.

The afflictions of my heart are multiplied; bring me out from my necessities.

Behold my lowliness and my toil, and forgive all my sins.

Look upon mine enemies, for they are multiplied, and with an unjust hatred have they hated me.

Keep my soul and rescue me; let me not be put to shame, for I have hoped in Thee.

The innocent and the upright have cleaved unto me, for I waited on Thee, O Lord.

Redeem Israel, O God, out of all his afflictions.

PSALM 30

In Thee, O Lord, have I hoped, let me not be put to shame in the age to come; in Thy righteousness deliver me, and rescue me.

Bow down Thine ear unto me, make haste to rescue me, be Thou unto me a God to defend me and a house of refuge to save me.

For my strength and my refuge art Thou, and for Thy Name's sake wilt Thou guide me and nourish me.

Thou wilt bring me out of this snare which they have hid for me, for Thou art my defender, O Lord.

Into Thy hands I will commit my spirit; Thou hast redeemed me, O Lord God of truth.

Thou hast hated them that cling to empty vanities; but I have hoped in the Lord.

I will rejoice and be glad in Thy mercy, for Thou hast regarded my lowliness; Thou hast saved my soul out of necessities,

And hast not shut me up in the hands of enemies; Thou hast set my feet in a spacious place.

Have mercy on me, O Lord, for I am afflicted; mine eye is troubled with anger, as also my soul and my belly.

For my life is spent with grief, and my years with groanings; my strength hath grown weak in poverty, and my bones are troubled.

I am become a reproach among all mine enemies, and greatly for my neighbours also, and a fear to mine acquaintances. They that saw me without fled from me.

I am forgotten by the heart like a dead man. I am become like a broken vessel.

For I have heard the reproach of many that dwell round about; when they assembled together against me, they devised to take away my life.

But as for me, I have hoped in Thee, O Lord; I said: Thou art my God; in Thy hands are my lots.

Deliver me from the hands of mine enemies, and from them that persecute me.

Make Thy face to shine upon Thy servant, save me in Thy mercy.

O Lord, let me not be put to shame, for I have called upon Thee; let the ungodly be put to shame and let them be brought down into Hades.

Speechless be the deceitful lips which speak iniquity against the righteous man with arrogance and contempt.

How great is the multitude of Thy goodness, O Lord, which Thou hast hid for them that fear Thee, which Thou hast wrought for them that hope in Thee before the sons of men.

Thou shalt hide them in the secrecy of Thy presence from the disturbance of men; Thou shalt shelter them in the tabernacle from contradiction of tongues.

Blessed is the Lord, for He hath made His mercy wondrous in a fortified city.

But as for me, I said in mine ecstasy: I am cast away from the presence of Thine eyes. Therefore hast Thou heard the voice of my supplication when I cried unto Thee.

O love ye the Lord, all ye His saints, for the Lord requireth truth; and unto them that act with exceeding pride, He rendereth them their due.

Be ye manful, and let your heart be strengthened, all ye that hope in the Lord.

PSALM 90

He that dwelleth in the help of the Most High shall abide in the shelter of the God of Heaven.

He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

For He shall deliver thee from the snare of the hunters and from every troubling word.

With His shoulders will He overshadow thee, and under His wings shalt thou have hope.

With a shield will His truth encompass thee; thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day,

Nor for the thing that walketh in darkness, nor for the mishap and demon of noonday.

A thousand shall fall at thy side, and ten thousand at thy right hand, but unto thee shall it not come nigh.

Only with thine eyes shalt thou behold, and thou shalt see the reward of sinners.

For Thou, O Lord, art my hope. Thou madest the Most High thy refuge;

No evils shall come nigh thee, and no scourge shall draw nigh unto thy dwelling.

For He shall give His angels charge over thee, to keep thee in all thy ways.

On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.

Upon the asp and basilisk shalt thou tread, and thou shalt trample upon the lion and dragon.

For he hath set his hope on Me, and I will deliver him; I will shelter him because he hath known My Name.

He shall cry unto Me, and I will hearken unto him. I am with him in affliction, and I will rescue him and glorify him.

With length of days will I satisfy him, and I will show him My salvation.

Glory; both now. Alleluia, alleluia, alleluia: Glory to Thee, O God (*thrice, with bows*). Lord, have mercy (*thrice*). Glory; both now.

Then we say the following verses plainly and without melody, if it be outside the Great Fast; but in the Great Fast they are chanted alternately by each choir, slowly and with a great voice, in Plagal of Second Tone. The first choir beginneth:

GOD is with us; know, ye nations, and be vanquished.
For God is with us.
Give ear, even unto the utmost part of the earth.
For God is with us.
Ye that have prevailed, even ye be vanquished.
For God is with us.
For though ye should prevail again, yet again shall ye be vanquished.
For God is with us.
And whatsoever counsel ye shall take, the Lord shall bring it to nought.
For God is with us.
And whatsoever word ye speak, it shall not abide in you.
For God is with us.
And the fear of you we shall not fear, neither shall we be troubled.
For God is with us.
But we will sanctify the Lord our God, and He shall be our fear.
For God is with us.
And if I put my trust in Him, He shall be my sanctification.
For God is with us.
Yea, I will put my trust in Him, and I shall be saved through Him.
For God is with us.
Behold, I and the children which God hath given me.
For God is with us.
The people that walked in darkness have seen a great light.
For God is with us.
We that dwell in the land and shadow of death, a light shall shine upon us.
For God is with us.
For unto us a Child is born; and unto us a Son is given.
For God is with us.

Whose government is come upon His shoulder.
For God is with us.
And of His peace there is no end.
For God is with us.
And His Name shall be called the Angel of Great Counsel.
For God is with us.
Wonderful Counsellor.
For God is with us.
The mighty God, He that hath authority, the Prince of Peace.
For God is with us.
The Father of the age to come.
For God is with us.
Glory to the Father, and to the Son, and to the Holy Spirit.
For God is with us.
Both now and ever, and unto the ages of ages. Amen.
For God is with us.

Then both choirs together:

God is with us; know, ye nations, and be vanquished; for God is with us.

And immediately, the following Troparia:

HAVING passed through the day, I thank Thee, O Lord: Grant me, I beseech Thee, that this evening and night may be without sin, O Saviour, and save me.

Glory.

HAVING gone through the day, I glorify Thee, O Master: Grant me, I beseech Thee, that this evening and night may be without stumbling, O Saviour, and save me.

Both now.

BEING come to the end of the day, I praise Thee, O Holy One: Grant me, I beseech Thee, that this evening and night may be without temptation, O Saviour, and save me.

Then the two choirs chant together:
Plagal of Second Tone

THE bodiless natures, the Cherubim, glorify and praise Thee with unceasing hymns;
And the six-winged beings, the Seraphim, do extol and exalt Thee with endless voice;
The whole company of the angelic host doth acclaim and praise Thee with thrice-holy songs.

For the Father art Thou, from before all things, Who hast also Thy Son, co-beginningless;

With the equally-honoured Spirit of life, Thou dost show forth the Trinity's unity.

O thou all-holy Virgin, Mother of God, and ye servants and witnesses of the Word,

All ye choirs of prophets and martyred saints who are crowned with the gift of immortal life:

Intercede ye with fervour in our behalf, for we are in much suffering and great distress;

So that, saved from the error of the evil one, we may cry out and chant the angelic song:

Holy, Holy, Holy, Thrice-holy Lord, have mercy and save us. Amen.

And immediately, in a low voice:

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with the Father; by Whom all things were made;

Who for us men, and for our salvation, came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, suffered and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the Heavens, and sitteth at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; Whose Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets;

In One, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

And the life of the age to come. Amen.

Then we say the following verses. The first verse is said thrice, and all the other verses twice, save the last, which is said but once. The second choir beginneth:

Plagal of Second Tone

O ALL-HOLY Lady Theotokos, intercede for us sinners. (*Thrice*)

All ye Heavenly Hosts of holy Angels and Archangels, intercede for us sinners. (*Twice*)

O Saint John, Prophet and Forerunner and Baptist of our Lord Jesus Christ, intercede for us sinners. (*Twice*)

O holy, glorious Apostles, Prophets, and Martyrs, and all Saints, intercede for us sinners. (*Twice*)

O our righteous and God-bearing Fathers, Shepherds, and Teachers of the world, intercede for us sinners. (*Twice*)

O invincible and indissoluble and divine power of the honoured and life-giving Cross, forsake not us sinners. (*Twice*)

O God, be gracious unto us sinners. (*Twice*)

O God, be gracious unto us sinners, and have mercy on us.

Then: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom.

The reader: Amen. *Then the following Troparia, unless there be a Feast,*[1] *in which case we say the Dismissal Hymn thereof:*

ON MONDAY AND WEDNESDAY

Second Tone

ENLIGHTEN mine eyes, O Christ God, lest at any time I sleep unto death; lest at any time mine enemy say: I have prevailed against him.

Glory.

BE Thou my soul's help, O God, for I pass through the midst of many snares; deliver me out of them and save me, O Good One, since Thou art the Friend of man.

Both now. *Theotokion*

SEEING that we have no boldness on account of our many sins, do thou beseech Him that was born of thee, O Virgin Theotokos; for the supplication of a Mother availeth much to win the Master's favour. Disdain not the prayers of sinners, O most august one; for merciful is He, and mighty to save, He that deigned to suffer for our sake.

ON TUESDAY AND THURSDAY

Plagal of Fourth Tone

THOU seest the sleepless watch of mine invisible enemies, O Lord, and Thou knowest the weakness of my miserable flesh, O my

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[1] For example, on the Eve of the Nativity. In the Great Fast, during the fourth week, the Dismissal Hymn of the Cross would be said; other such feasts would be the Forty Martyrs, the Finding of the Precious Head of the Forerunner, Holy Week, etc.

Fashioner: wherefore, into Thy hands I commit my spirit. Shelter me with the wings of Thy goodness, lest I sleep unto death. Enlighten my spiritual eyes with the delight of Thy divine words, and raise me up in due time to glorify Thee, since Thou alone art good and the Friend of man.

Verse: Look upon me, and have mercy on me; for I am one only-begotten and poor.

How terrible is Thy judgment, O Lord! When the angels stand present, men are brought in, the books are opened, deeds are searched out, and thoughts are examined, what judgment will there be for me who am conceived in sins? Who will quench the flame for me? Who will lighten the darkness for me, unless Thou, O Lord, have mercy on me, since Thou art the Friend of man.

Glory.

GRANT me tears, O God, as Thou didst once unto the sinful woman, and deem me worthy of washing Thy feet that have freed me from the way of error, and of offering Thee as fragrant myrrh a pure life obtained by my repentance, so that I too may hear Thy longed-for voice: Thy faith hath saved thee; go in peace.

Both now. *Theotokion*

HAVING, O Theotokos, hope in thee which cannot be put to shame, I shall be saved; possessing thy protection, O all-blameless one, I shall not be afraid. I will pursue mine enemies and put them to flight, covered only with thy shelter as a shield. And imploring thine all-powerful aid, I cry unto thee: O Lady, save me by thine intercessions, and raise me out of the darkness of sleep to glorify thee, by the power of the Son of God, Who was incarnate of thee.

Then, Lord, have mercy (*forty times*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

A PRAYER OF SAINT BASIL THE GREAT

LORD, O Lord, that hast delivered us from every arrow that flieth by day, do Thou deliver us also from every thing that walketh in darkness. Accept the lifting up of our hands as an evening sacrifice.

And vouchsafe us blamelessly to pass through the course of the night, being untempted of evils; and deliver us from every troubling and fear which cometh to us of the devil. Grant compunction to our souls; and to our thoughts, mindfulness of the inquisition at Thy terrible and just judgment. Nail down our flesh with the fear of Thee, and mortify our members which are upon the earth, that through the quiet of sleep we may rejoice in the vision of Thy judgments. And remove from us every shameful imagining and hurtful desire. And raise us up at the hour of prayer, established in faith, and advancing in Thy commandments, by the grace and the goodness of Thine Only-begotten Son, with Whom Thou art blessed, with Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

O come, let us worship . . . (*thrice, with bows*).

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

PSALM 101

O LORD, hear my prayer, and let my cry come unto Thee.

Turn not Thy face away from me; in the day when I am afflicted, incline Thine ear unto me.

In the day when I call upon Thee, quickly hearken unto me.

For my days are vanished like smoke, and my bones consumed like wood for the burning.

I am smitten like grass, and withered is my heart, for I forgot to eat my bread.

By reason of the voice of my groaning, my bone hath cleaved unto my flesh.

I am become like a pelican of the wilderness, I am like an owl in a ruined house.

I have watched, and am like a sparrow that sitteth alone upon the house-top.

The whole day long mine enemies reproached me, and they that praised me made an oath against me.

For before the face of Thy wrath and Thine anger I ate ashes like bread, and my drink I mingled with weeping; for after uplifting me, Thou hast dashed me down.

My days like a shadow have declined, and I like grass am withered.

But Thou, O Lord, for ever abidest, and Thy remembrance is unto generation and generation.

Thou shalt rise up and have pity upon Sion, for it is time to have compassion on her, yea, the time is come.

For Thy servants have taken pleasure in her stones, and they shall feel pity for her dust.

And the nations shall fear Thy Name, O Lord, and all the kings of the earth Thy glory.

For the Lord shall build up Sion, and He shall be seen in His glory.

He hath regarded the prayer of the humble, and hath not despised their supplication.

Let this be written for another generation, and the people that is being created shall praise the Lord.

For He hath looked out from His holy height, the Lord from heaven hath looked upon the earth,

To hear the groaning of them that be in fetters, to loose the sons of the slain,

To declare in Sion the Name of the Lord, and His praise in Jerusalem,

When the peoples are gathered together, and the kings to serve the Lord.

He answered Him in the way of his strength: The fewness of my days declare unto me.

Take me not away at the half of my days; in generations and generations are Thy years.

In the beginning, O Lord, Thou didst lay the foundation of the earth, and the heavens are the works of Thy hands.

They shall perish, but Thou abidest; and all like a garment shall grow old,

And as a vesture shalt Thou fold them, and they shall be changed; but Thou art the same, and Thy years shall not fail.

The sons of Thy servants shall have their dwelling, and their seed for ever shall be guided aright.

THE PRAYER OF MANASSES, KING OF JUDAH

O LORD Almighty, the God of our Fathers, Abraham, Isaac, and Jacob, and of their righteous seed; Who hast made heaven and earth, with all the ornament thereof; Who hast bound the sea by the word of Thy commandment; Who hast shut up the deep, and sealed it by Thy terrible and glorious Name; Whom all things fear, and tremble before the face of Thy power; for the majesty of Thy glory cannot be borne, nor can the wrathfulness of Thy threatening toward sinners be endured: but the mercy of Thy promise is unmeasurable and unsearchable, for Thou art the Most High Lord, Who is compassionate, longsuffering, and plenteous in mercy, and dost repent at the evils of men. Thou, O Lord, according to Thy great goodness, hast promised repentance and forgiveness to them that have sinned against Thee, and by the multitude of Thy compassions, hast appointed repentance unto sinners, that they may be saved. Thou, therefore, O Lord God of Hosts, hast not appointed repentance to the just, to Abraham, and Isaac, and Jacob, which have not sinned against Thee; but Thou hast appointed repentance unto me that am a sinner, for I have sinned above the number of the sands of the sea. Mine iniquities are multiplied, O Lord, mine iniquities are multiplied, and I am not worthy to behold and see the height of heaven for the multitude of my transgressions. I am bowed down with many iron bands, that I cannot lift up my head, neither have any release, for I have provoked Thy wrath, and done evil in Thy sight; I did not Thy will, neither kept I Thy commandments. Now, therefore, I bow the knee of my heart, beseeching Thee of grace. I have sinned, O Lord, I have sinned, and I acknowledge mine iniquities. Wherefore, I humbly beseech Thee: Forgive me, O Lord, forgive me, and destroy me not with mine iniquities. Be not angry with me for ever, by reserving evils for me, neither condemn me into the nethermost parts of the earth. For Thou art the God, even the God of them that repent, and in me Thou wilt show all Thy goodness; for Thou wilt save me that am unworthy, according to Thy great mercy; and I will praise Thee for ever, all the days of my life. For all the power of the Heavens doth praise Thee, and Thine is the glory unto the ages of ages. Amen.

Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom.

The reader: Amen. *And the following Troparia, unless there be a Feast, in which case we say the Kontakion thereof:*

Plagal of Second Tone

HAVE mercy on us, Lord, have mercy on us; for lacking as we are in all defence, this supplication do we sinners offer unto Thee, as our Master: Have mercy on us.

Glory.

LORD, have mercy on us; for in Thee have we placed all our trust; be not wroth with us greatly, nor do Thou remember our iniquities; but look upon us even now, since Thou art compassionate, and do Thou redeem us from our enemies; for Thou art our God, and we Thy people; all are the works of Thy hands, and upon Thy Name have we called.

Both now. *Theotokion*

DO thou open the portal of compassion unto us, O most blessed Theotokos; for hoping in thee, let us not fail, we pray; through thee may we be delivered from adversities; for thou art the salvation of the Christian race.

Lord, have mercy (*forty times*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

THE PRAYER OF SAINT MARDARIUS THE MARTYR

O SOVEREIGN Master, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and Thou, O Holy Spirit, one Godhead, one Power, have mercy on me, a sinner; and by the judgments which Thou knowest, save me, Thine unworthy servant; for blessed art Thou unto the ages of ages. Amen.

O come, let us worship . . . (*thrice, with bows*).

PSALM 69

O GOD, be attentive unto helping me; O Lord, make haste to help me.

Let them be shamed and confounded that seek after my soul.

Let them be turned back and brought to shame that desire evils against me.

Let them be turned back straightway in shame that say unto me: Well done! Well done!

Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified.

But as for me, I am poor and needy; O God, come unto mine aid.

My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

DOXOLOGY

GLORY to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this night without sin.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Here may be said the Canon of the day or of the Mother of God.[1] *After completing the Canon, the reader:* Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom.

The reader: Amen.

And the first choir beginneth the following Troparion, in Plagal of Second Tone:

O LORD of Hosts, be Thou with us; for we have no other help in afflictions save Thee. O Lord of Hosts, have mercy on us.

Verse: Praise ye God in His saints, praise Him in the firmament of His power.

O Lord of Hosts, be Thou with us . . .

Verse: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

O Lord of Hosts, be Thou with us . . .

Verse: Praise Him with the sound of trumpet, praise Him with the psaltery and harp.

O Lord of Hosts, be Thou with us . . .

Verse: Praise Him with timbrel and dance, praise Him with strings and flute.

O Lord of Hosts, be Thou with us . . .

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

O Lord of Hosts, be Thou with us . . .

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[1] As noted on page 176, in current Greek practice the Great Canon is also chanted here.

Then, the first choir:
Praise ye God in His saints.

The second choir:
Praise Him in the firmament of His power.

And again, the two choirs together:
O Lord of Hosts, be Thou with us . . .

Then the reader:
Glory.

O LORD, if we had not Thy Saints as intercessors, and Thy goodness to show compassion upon us, how should we dare, O Saviour, to praise Thee, Whom the Angels bless unceasingly? O Thou that knowest our hearts, spare our souls.

Both now. *Theotokion*

GREAT are the multitudes of mine offences, O Theotokos; to thee have I fled, O pure one, and implore salvation. Visit mine ailing soul, and intercede with thy Son and our God that He may grant me forgiveness for the grievous deeds which I have committed, O only blessed one.

The first choir chanteth, in Second Tone:

O ALL-HOLY Theotokos, do thou not abandon me for as long as I live; do thou not entrust me to any human protection, but do thou thyself defend and have mercy on me.

And the second choir:

UNTO thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

The reader: Lord, have mercy (*forty times*). *Then:*

THOU Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen.

And we say the following prayer:

THE PRAYER OF SAINT EPHRAIM THE SYRIAN

O Lord and Master of my life, a spirit of idleness, curiosity, ambition, and idle talk, give me not. (*Prostration*)

But a spirit of chastity, humility, patience, and love, bestow upon me, Thy servant. (*Prostration*)

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then we make twelve bows, and the last verse of the Prayer is repeated:

Yea, O Lord King, grant me to see mine own failings and not to condemn my brother; for blessed art Thou unto the ages of ages. Amen. (*Prostration*)

Then: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom.

The reader: Amen. Lord, have mercy (*twelve times*). Save, help, and protect us, O Virgin Theotokos.

A PRAYER TO THE MOST HOLY THEOTOKOS

by Paul, a monk of the Monastery of the Benefactress

O SPOTLESS, undefiled, incorrupt, immaculate, pure Virgin, Lady Bride of God, who by thy wondrous conceiving hast united God the Word to man, and joined the outcast nature of our race to heavenly things, O only hope of the hopeless, and succour of the embattled, the ready help of them that have recourse to thee, and refuge of all Christians: abhor me not, the sinner, the accursed one, who have altogether made myself unprofitable by shameful thoughts, words, and deeds, and with the heartsease of life's pleasures am become a thrall in mind. But as the Mother of the man-befriending God, do thou, in man-befriending wise, take pity upon me a sinner and prodigal, and receive my supplication, offered thee on unclean lips. And using thy boldness as a mother, entreat thy Son, our Master and Lord, that He may open even unto me the loving compassions of His goodness, and that, overlooking mine innumerable trespasses, He would turn me to repentance, and make me the approved doer of His commandments. And be thou ever with me, as thou art merciful, and compassionate, and the lover of good, being in this life a fervent protectress and help, to defend me from the assaults of adversaries, and guide me unto salvation; and in the hour of my departure, to care for my wretched soul, and drive far from it the dark countenances of evil demons; and in the terrible day of judgment, to deliver me from eternal torment, and show me forth as an heir of the unspeakable glory of thy Son and our God. This be my lot, O my Lady, most holy Theotokos, by thy mediation and help, through the grace and love for man of thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, to Whom is due all glory, honour, and worship, with His Father which is without beginning, and His All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER TO OUR LORD JESUS CHRIST

by Antiochus, a monk of Pandectis

AND grant us, O Master, when we go to sleep, repose of body and soul; and keep us from the murky slumbering of sin and every dark voluptuousness of night. Calm the violence of the passions, quench the fiery darts of the evil one, which are treacherously hurled against us. Subdue the rebellions of our flesh, and quell our every earthly and material thought. And grant unto us, O God, a watchful mind, a chaste thought, a sober heart, and sleep light and free from all satanic phantasies. And raise us up at the hour of prayer, established in Thy commandments and holding the remembrance of Thy judgments unshakeable within us. Grant us to hymn Thy glory all the night long, that we may praise and bless and glorify Thine all-honoured and majestical Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

MOST glorious, Ever-virgin, blessed Theotokos, present our prayer to thy Son and our God, and pray that through thee He would save our souls.

THE PRAYER OF SAINT JOANNICIUS

MY hope is the Father, my refuge the Son, my shelter the Holy Spirit. O Holy Trinity, glory be to Thee.

UNTO thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

In thee, O Full of Grace, all creation—both the company of Angels and the race of men—doth rejoice. O hallowed temple and spiritual paradise, boast of virgins: from thee God was incarnate, and became a child, He, our God, Who existed before the ages; for He made thy womb a throne, and He made thee more spacious than the heavens. In thee, O Full of Grace, all creation doth rejoice. Glory be to thee.

A PRAYER TO THE GUARDIAN ANGEL

O holy Angel, attendant of my wretched soul and of mine afflicted life, forsake me not, a sinner, neither depart from me for mine incontinency. Give no place to the evil demon to subdue me with the oppression of this mortal body; but take me by my wretched and outstretched hand, and lead me in the way of salvation. Yea, O holy Angel of God, the guardian and protector of my hapless soul and body, forgive me all things whatsoever wherewith I have troubled thee, all the days of my life, and if I have sinned in anything this day. Shelter me in this present night, and keep me from every affront of the enemy, lest I anger God by any sin; and intercede with the Lord in my behalf, that He might strengthen me in the fear of Him, and make me a worthy servant of His goodness. Amen.

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb; for thou hast borne the Saviour of our souls. (*Thrice*)

The priest: Peace be unto all.
The choir: And to thy spirit.
The priest: Bow your heads unto the Lord.
The choir: To Thee, O Lord.

And as we bow our heads, the priest saith straightway:

O Master, plenteous in mercy, Lord Jesus Christ our God, by the intercessions of our all-immaculate Lady, the Theotokos and Ever-virgin Mary; by the power of the honoured and life-giving Cross; by the protection of the venerable, heavenly Bodiless Powers; by the supplications of the venerable, glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-famed Apostles; of the holy, glorious, victorious Martyrs; of our righteous and God-bearing Fathers; of (*the Saint to whom the temple is dedicated*); of the holy, righteous ancestors of God, Joachim and Anna; of (*the Saints of the day*), whose memory we celebrate, and of all Thy Saints: Make acceptable our supplication; grant us the forgiveness of our offences; shelter us under the shelter of Thy wings; drive far from us every enemy and adversary; make our life peaceful; Lord, have mercy upon us and upon Thy world, and save our souls, since Thou art good and the Friend of man.

The choir: Amen.

Then the superior maketh a prostration to the ground and saith to the brethren: Bless, holy Fathers; forgive me a sinner.

And the brethren answer: God forgive thee, holy Father.

The brethren begin, two by two, one from each choir according to their order, to do the same, and to ask and receive forgiveness until all are finished. But the priest saith the following, as we answer Lord, have mercy *continuously:*

Let us pray for the peace of the world.

For pious and Orthodox Christians.

For our Bishop (*Name*) (*or, in the monasteries and convents we say:* For our father, *Name, or,* For our mother, *Name*), and all our brotherhood in Christ (*or* sisterhood in Christ).

For our absent fathers and brethren.

For those that minister and have ministered unto us.

For those that hate us and those that love us.

For those that have enjoined us, the unworthy, to pray for them.

For the release of captives.

For the safety of those that travel by sea, land, and air.

For those that are lying ill.

Let us pray also for the abundance of the fruits of the earth, and for the soul of every Orthodox Christian.

Let us bless pious kings, Orthodox bishops, the founders of this holy house (*or* monastery, *or* convent), our parents, teachers, and all our fathers and brethren that are gone to their rest before us, the Orthodox here and everywhere piously laid to sleep.

And we answer: Eternal be their memory.

The priest: Let us say also for ourselves:

And we all say: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then we chant the following Theotokion:

Second Tone. When he took Thee

JOY of all that sorrow art thou, * and of the oppressed a protectress, and nurture of all the poor, * comfort unto the estranged, a staff art thou of the blind, * visitation of all the sick, * a shelter and succour * unto those brought down by pain, helper of orphaned ones: * Mother of God in the highest * art thou, O immaculate Maiden; * hasten, we beseech thee, to redeem thy slaves.

But on Tuesday and Thursday evenings we chant the Theotokion of the Cross:

First Tone. O all-lauded Martyrs

On seeing Thine unjust slaughter, O Christ, * the pure Virgin cried in grief: O most sweet Child, how is it that Thou diest lawlessly? * How is it that Thou, Who * hast suspended all the earth * upon the floods of waters, art now Thyself suspended from the Tree? * O most merciful Benefactor, * do not leave me, * Thy Mother and handmaid, alone.

The superior or the priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

And as all receive forgiveness from the superior, we depart to our cells, where we say the following prayer:

Forgive them that hate us and do us wrong, O Lord; do good unto them that do good unto us. To our brethren and kinsmen, grant their requests that are unto salvation and life everlasting. Visit them that be in sickness, and grant them healing. Pilot them that be at sea. Accompany them that journey. Be Thou the ally of Orthodox Christians. Unto them that minister and show mercy unto us, grant forgiveness of sins. Upon them that have enjoined us, the unworthy, to pray for them, have mercy, according to Thy great mercy. Remember, O Lord, all our fathers and brethren who are gone to their rest before us, and grant them rest where the light of Thy countenance shineth. Remember, O Lord, our brethren who are in captivity, and deliver them from every misfortune. Remember, O Lord, them that bring oblations and do good works in Thy holy churches, and grant them their requests that are unto salvation and life everlasting. Remember, O Lord, us also, Thy humble and sinful and unworthy servants, and enlighten our mind with the light of Thy knowledge, and lead us in the path of Thy commandments; by the intercessions of Thine all-immaculate Mother, our Lady the Theotokos and Ever-virgin Mary, and of all Thy Saints, for blessed art Thou unto all ages of ages. Amen.

Small Compline

After the blessing, the introductory prayers as set forth at the beginning of the Midnight Service (page 20): Heavenly King. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom.

The reader: Amen. Lord, have mercy (*twelve times*). Glory; both now. *Then, making three reverences:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

And the following Psalms:

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

PSALM 69

O GOD, be attentive unto helping me; O Lord, make haste to help me.

Let them be shamed and confounded that seek after my soul.

Let them be turned back and brought to shame that desire evils against me.

Let them be turned back straightway in shame that say unto me: Well done! Well done!

Let them be glad and rejoice in Thee all that seek after Thee, O God, and let them that love Thy salvation say continually: The Lord be magnified.

But as for me, I am poor and needy; O God, come unto mine aid.

My helper and my deliverer art Thou, O Lord; make no long tarrying.

PSALM 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

DOXOLOGY

GLORY to God in the highest, and on earth peace, good will towards men.

We praise Thee; we bless Thee; we worship Thee; we glorify Thee; we give thanks to Thee for Thy great glory:

O Lord, Heavenly King, God the Father Almighty, O Lord the Only-begotten Son, Jesus Christ, and the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world: have mercy on us, Thou that takest away the sins of the world.

Receive our prayer, Thou that sittest at the right hand of the Father; and have mercy on us.

For Thou only art holy; Thou only art Lord, Jesus Christ, to the glory of God the Father. Amen.

Every day will I bless Thee, and I will praise Thy Name for ever, yea, for ever and ever.

Lord, Thou hast been our refuge from generation to generation. I said: O Lord, have mercy on me; heal my soul, for I have sinned against Thee.

Lord, unto Thee have I fled for refuge; teach me to do Thy will, for Thou art my God.

For in Thee is the fountain of life; in Thy light shall we see light.

O continue Thy mercy unto them that know Thee.

Vouchsafe, O Lord, to keep us this night without sin.

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages. Amen.

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

Blessed art Thou, O Lord, teach me Thy statutes.

Blessed art Thou, O Master, grant me understanding of Thy statutes.

Blessed art Thou, O Holy One, enlighten me by Thy statutes.

O Lord, Thy mercy endureth for ever; disdain not the works of Thy hands.

Unto Thee is due praise, unto Thee is due song, unto Thee glory is due, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE CREED

I BELIEVE in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord, Jesus Christ, the Son of God, the Only-begotten, begotten of the Father before all ages; Light of Light, true God of true God; begotten, not made; being of one essence with the Father; by Whom all things were made;

Who for us men, and for our salvation, came down from the Heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man;

And was crucified for us under Pontius Pilate, suffered and was buried;

And arose again on the third day according to the Scriptures;

And ascended into the Heavens, and sitteth at the right hand of the Father;

And shall come again, with glory, to judge both the living and the dead; Whose Kingdom shall have no end;

And in the Holy Spirit, the Lord, the Giver of life; Who proceedeth from the Father; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets;

In One, Holy, Catholic, and Apostolic Church.

I confess one baptism for the remission of sins.

I look for the resurrection of the dead,

And the life of the age to come. Amen.

A Canon may be chanted here, after which we continue:

It is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom.

Then the Troparion of the day, or the following:

Fourth Tone

O God of our Fathers, ever dealing with us according to Thy gentleness: take not Thy mercy from us, but by their entreaties guide our life in peace.

Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy commonwealth, and great mercy to our souls.

Glory. *Plagal of Fourth Tone*

With the Saints grant rest, O Christ, to the souls of Thy servants, where there is neither pain, nor sorrow, nor sighing, but life unending.

Both now. *Theotokion. First Tone*

By the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace and have mercy on us, since Thou alone art compassionate.

But on Saturday evening, read only the Hypakoë of the Resurrection of the tone of the week.

Lord, have mercy (*forty times*). *Then:*

Thou Who at all times and at every hour, in Heaven and on earth, art worshipped and glorified, O Christ God, Who art long-suffering, plenteous in mercy, most compassionate, Who lovest the righteous and hast mercy on sinners, Who callest all to salvation through the promise of good things to come: receive, O Lord, our prayers at this hour, and guide our life toward Thy commandments. Sanctify our souls, make chaste our bodies, correct our thoughts, purify our intentions, and deliver us from every sorrow, evil, and pain. Compass us about with Thy holy Angels, that, guided and guarded by their array, we may attain to the unity of faith, and the knowledge of Thine unapproachable glory; for blessed art Thou unto the ages of ages. Amen.

Then, Lord, have mercy (*thrice*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

But if there be no priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen. Lord, have mercy (*twelve times*). Save, help, and protect us, O Virgin Theotokos.

A PRAYER TO THE MOST HOLY THEOTOKOS

By Paul, a monk of the Monastery of the Benefactress

O SPOTLESS, undefiled, incorrupt, immaculate, pure Virgin, Lady Bride of God, who by thy wondrous conceiving hast united God the Word to man, and joined the outcast nature of our race to heavenly things, O only hope of the hopeless, and succour of the embattled, the ready help of them that have recourse to thee, and refuge of all Christians: abhor me not, the sinner, the accursed one, who have altogether made myself unprofitable by shameful thoughts, words, and deeds, and with the heartsease of life's pleasures am become a thrall in mind. But as the Mother of the man-befriending God, do thou, in man-befriending wise, take pity upon me a sinner and prodigal, and receive my supplication, offered thee on unclean lips. And using thy boldness as a mother, entreat thy Son, our Master and Lord, that He may open even unto me the loving compassions of His goodness, and that, overlooking mine innumerable trespasses, He would turn me to repentance, and make me the approved doer of His commandments. And be thou ever with me, as thou art merciful, and compassionate, and the lover of good, being in this life a fervent protectress and help, to defend me from the assaults of adversaries, and guide me unto salvation; and in the hour of my departure, to care for my wretched soul, and drive far from it the dark countenances of evil demons; and in the terrible day of judgment, to deliver me from eternal torment, and show me forth as an heir of the unspeakable glory of thy Son and our God. This be my lot, O my Lady, most holy Theotokos, by thy mediation and help, through the grace and love for man of thine Only-begotten Son, our Lord and God and Saviour Jesus Christ, to Whom is due all glory, honour, and worship, with His Father which is without beginning, and His All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER TO OUR LORD JESUS CHRIST

By Antiochus, a monk of Pandectis

AND grant us, O Master, when we go to sleep, repose of body and soul; and keep us from the murky slumbering of sin and every dark voluptuousness of night. Calm the violence of the passions, quench the fiery darts of the evil one, which are treacherously hurled against us. Subdue the rebellions of our flesh, and quell our every earthly and material thought. And grant unto us, O God, a watchful mind, a chaste thought, a sober heart, and sleep light and free from all satanic phantasies. And raise us up at the hour of prayer, established in Thy commandments and holding the remembrance of Thy judgments unshakeable within us. Grant us to hymn Thy glory all the night long, that we may praise and bless and glorify Thine all-honoured and majestical Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

MOST glorious, Ever-virgin, blessed Theotokos, present our prayer to thy Son and our God, and pray that through thee He would save our souls.

THE PRAYER OF SAINT JOANNICIUS

MY hope is the Father, my refuge the Son, my shelter the Holy Spirit. O Holy Trinity, glory be to Thee.

UNTO thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

IN thee, O Full of Grace, all creation—both the company of Angels and the race of men—doth rejoice. O hallowed temple and spiritual paradise, boast of virgins: from thee God was incarnate, and became a child, He, our God, Who existed before the ages; for He made thy womb a throne, and He made thee more spacious than the heavens. In thee, O Full of Grace, all creation doth rejoice. Glory be to thee.

A PRAYER TO THE GUARDIAN ANGEL

O HOLY Angel, attendant of my wretched soul and of mine afflicted life, forsake me not, a sinner, neither depart from me for mine incontinency. Give no place to the evil demon to subdue me with the oppression of this mortal body; but take me by my wretched and outstretched hand, and lead me in the way of salvation. Yea, O holy Angel of God, the guardian and protector of my hapless soul and body, forgive me all things whatsoever wherewith I have troubled thee, all the days of my life, and if I have sinned in anything this day. Shelter me in this present night, and keep me from every affront of the enemy, lest I anger God by any sin; and intercede with the Lord in my behalf, that He might strengthen me in the fear of Him, and make me a worthy servant of His goodness. Amen.

O THEOTOKOS and Virgin, rejoice, O Mary, full of grace; the Lord is with thee. Blessed art thou among women, and blessed is the Fruit of thy womb; for thou hast borne the Saviour of our souls. (*Thrice*)

And straightway:

The reader: Glory; both now. Lord, have mercy (*thrice*). Holy Father, bless.

The priest maketh the Dismissal:

CHRIST our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, of the holy, glorious, and all-famed Apostles, of (*the Saint to whom the temple is dedicated and the Saints of the day*), and of all the Saints, may He have mercy on us and save us, since He is good and the Friend of man.

Then the superior maketh a prostration to the ground and saith to the brethren: Bless, holy Fathers; forgive me a sinner.

And the brethren answer: God forgive thee, holy Father.

The brethren begin, two by two, one from each choir according to their order, to do the same, and to ask and receive forgiveness until all are finished. But the priest saith the following, as we answer Lord, have mercy *continuously:*

Let us pray for the peace of the world.

For pious and Orthodox Christians.

For our Bishop (*Name*), (*or, in the monasteries and convents we say:* For our father, *Name, or* For our mother, *Name*), and all our brotherhood in Christ (*or sisterhood in Christ*).

For our absent fathers and brethren.

For those that minister and have ministered unto us.

For those that hate us and those that love us.

For those that have enjoined us, the unworthy, to pray for them.

For the release of captives.

For the safety of those that travel by sea, land, and air.

For those that are lying ill.

Let us pray also for the abundance of the fruits of the earth, and for the soul of every Orthodox Christian.

Let us bless pious kings, Orthodox bishops, the founders of this holy house (*or* monastery, *or* convent), our parents, teachers, and all our fathers and brethren that are gone to their rest before us, the Orthodox here and everywhere piously laid to sleep.

And we answer: Eternal be their memory.

The priest: Let us say also for ourselves:

And we all say: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Then we chant the following Theotokion:

Plagal of First Tone

UNDER thy compassion do we flee, O Theotokos; disdain not our prayers in times of affliction; but do thou rescue us from perils, O only pure one, O only blessed one.

But on Tuesday and Thursday evenings we chant the Theotokion of the Cross:

First Tone. O all-lauded Martyrs

ON seeing Thine unjust slaughter, O Christ, * the pure Virgin cried in grief: O most sweet Child, how is it that Thou diest lawlessly? * How is it that Thou, Who * hast suspended all the earth * upon the floods of waters, art now Thyself suspended from the Tree? * O most merciful Benefactor, * do not leave me, * Thy Mother and handmaid, alone.

On Saturday evening or when there is a Vigil, we chant the following Theotokion:

Third Tone. The Original Melody

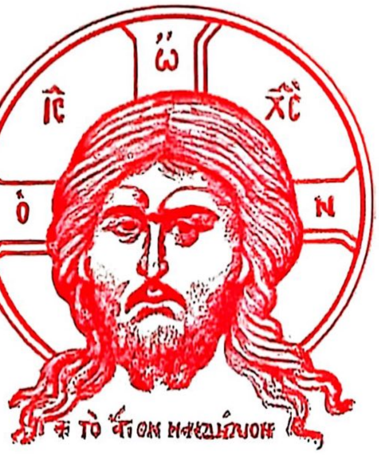
AWED by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise * can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore, as commanded, I cry to thee: * Rejoice, O Full of Grace.

The superior or the priest saith: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

And as all receive forgiveness from the superior, we depart to our cells, where we say the following prayer:

FORGIVE them that hate us and do us wrong, O Lord; do good unto them that do good unto us. To our brethren and kinsmen, grant their requests that are unto salvation and life everlasting. Visit them that be in sickness, and grant them healing. Pilot them that be at sea. Accompany them that journey. Be Thou the ally of Orthodox Christians. Unto them that minister and show mercy unto us, grant forgiveness of sins. Upon them that have enjoined us, the unworthy, to pray for them, have mercy, according to Thy great mercy. Remember, O Lord, all our fathers and brethren who are gone to their rest before us, and grant them rest where the light of Thy countenance shineth. Remember, O Lord, our brethren who are in captivity, and deliver them from every misfortune. Remember, O Lord, them that bring oblations and do good works in Thy holy churches, and grant them their requests that are unto salvation and life everlasting. Remember, O Lord, us also, Thy humble and sinful and unworthy servants, and enlighten our mind with the light of Thy knowledge, and lead us in the path of Thy commandments; by the intercessions of Thine all-immaculate Mother, our Lady the Theotokos and Ever-virgin Mary, and of all Thy Saints, for blessed art Thou unto all ages of ages. Amen.



The Great Horologion

PART TWO

Troparia

Of the Resurrection in the Eight Tones
Dismissal Hymns for the Other Days of the Week
Theotokia for Every Tone

Katavasiae

For the Seasons of the Year

Eclogarion

Blessed is the Man
The Polyeleos
By the Waters of Babylon
Selected Psalmic Verses for Feast Days

Dismissal Hymns Of the Resurrection[1]

In the Eight Tones with their Theotokia together with the Hypakoë and Kontakion for each Tone

FIRST TONE

Dismissal Hymn

When the stone had been sealed by the Jews and the soldiers were guarding Thine immaculate Body, Thou didst arise on the third day, O Saviour, granting life unto the world. Wherefore, the powers of the Heavens cried out to Thee, O Life-giver: Glory to Thy Resurrection, O Christ. Glory to Thy Kingdom. Glory to Thy dispensation, O only Friend of man.

Theotokion. The Original Melody

While Gabriel was saying Rejoice to thee, O Virgin, * at his voice the Master of all things took flesh within thy pure womb. * He dwelt in thee as His holy ark * as spake the righteous David in the psalms. * And in bearing thy Creator, thou wast shown forth * more spacious than all the Heavens. * Glory to Him that willed to dwell in thee. * Glory to Him that came forth from thee. * Glory to Him that, through thy bringing forth, hath delivered us.

Hypakoë

The repentance of the thief hath plundered Paradise, and the lamentation of the myrrh-bearers hath proclaimed joy; for Thou art risen, O Christ God, granting great mercy unto the world.

Kontakion

As God, Thou didst arise from the tomb in glory, and Thou didst raise the world together with Thyself. And mortal nature praised Thee as God, and death was obliterated. And Adam danceth for joy, O Master, and Eve, now freed from fetters, rejoiceth as she crieth out: Thou, O Christ, dost grant resurrection unto all.

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[1] The first section of Part Two (the Troparia for the immoveable feasts of the whole year, and the movable feasts of the *Triodion* and *Pentecostarion*) is in Volume Two. See page 16.

SECOND TONE

Dismissal Hymn

WHEN Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Theotokion

ALL thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved in virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

Hypakoë

AFTER the Passion, the women came unto the tomb to anoint Thy Body, O Christ God; they saw Angels in the grave and stood in awe; for they heard their voice, proclaiming that the Lord is risen, granting great mercy unto the world.

Kontakion. Thou soughtest the heights

ARISEN art Thou, * Almighty Saviour, from the tomb; * as Hades beheld, * he trembled at the miracle; * and the dead arose, and creation, seeing this, doth rejoice with Thee; * and as Adam also is glad, * the world, O my Saviour, praiseth Thee for ever.

THIRD TONE

Dismissal Hymn

LET the Heavens rejoice; let earthly things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

Theotokion

WE praise thee, the Mediatress for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the Passion through the Cross, and hath redeemed us from corruption, since He is the Friend of man.

Hypakoë

CAUSING astonishment by his appearance and refreshment by his speech, the radiant Angel said unto the myrrh-bearers: Why seek ye the Living One in the tomb? Risen is He that hath emptied the tombs. Know Him as the immutable Changer of corruption; say unto

God: How awesome are Thy works! For Thou hast saved the race of man.

Kontakion. On this day the Virgin

ON this day didst Thou arise * out of the grave and didst lead us * from the bars and gates of death, * Thou Who art great in compassion. * On this day, both Adam danceth * and Eve rejoiceth; * and with them, all of the Patriarchs and the Prophets * chant unceasing hymns in praise of * the godly power * of Thy dominion and might.

FOURTH TONE

Dismissal Hymn

HAVING learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ God is risen, granting great mercy to the world.

Theotokion

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

Hypakoë

THE myrrh-bearing women ran forth and declared to the Apostles the tidings of Thy wondrous arising, O Christ; for Thou as God art risen, granting great mercy unto the world.

Kontakion. On this day Thou hast appeared

NOW hath my Deliverer * and mighty Saviour * raised the earth-born from the grave * and from their bonds, since He is God; * and He hath crushed Hades' brazen gates * and is arisen the third day as Sovereign Lord.

PLAGAL OF FIRST TONE

Dismissal Hymn. The Original Melody

LET us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co-beginningless God, * Who was born of a pure Virgin that we all be saved; * for He was pleased to mount the Cross * in the flesh that He assumed, * accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

Theotokion. Same Melody

O IMPASSABLE gate of the Lord Most High, rejoice. * Rejoice, O rampart and shelter for them that hasten to thee. * Tranquil haven and pure Maiden who didst not know man * and who didst give birth in the flesh * to thy Maker and thy God, rejoice; and cease not to pray Him, * making entreaty for them that worship and praise Him that was born of thee.

Hypakoë

ASTONISHED in mind at the vision of the Angel, and enlightened in soul by Thy divine arising, the myrrh-bearers proclaimed the good tidings unto the Apostles: Proclaim among the nations the Resurrection of the Lord, Who worketh with you in wonders, and granteth us great mercy.

Kontakion

IN Thy condescension, Thou didst descend into Hades, O my Saviour, and having broken the gates since Thou art omnipotent, as Creator Thou didst raise up the dead together with Thyself. And Thou didst break the sting of death, O Christ, and didst deliver Adam from the curse, O Friend of man. Wherefore, we all cry unto Thee: Save us, O Lord.

PLAGAL OF SECOND TONE

Dismissal Hymn

ANGELIC powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Theotokion

THOU Who didst call Thy Mother blessed, camest of Thine own free will unto the Passion, shining forth upon the Cross, wishing to seek out Adam, and saying unto the Angels: Rejoice with Me, for the drachma that was lost is found. Thou Who hast wisely governed all things, glory be to Thee.

Hypakoë

BY Thy voluntary and life-creating death, O Christ, Thou, as God, hast broken the gates of Hades and hast opened the ancient Paradise to us. And arising from the dead, Thou hast delivered our life from corruption.

Kontakion

HAVING raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Saviour and Resurrection and Life of all, and the God of all.

GRAVE TONE

Dismissal Hymn

THOU didst abolish death by Thy Cross; Thou didst open Paradise to the thief; Thou didst transform the myrrh-bearers' lamentation, and didst bid Thine Apostles to preach that Thou art risen, O Christ God, granting great mercy to the world.

Theotokion

AS the treasury of our resurrection, O all-hymned one, do thou lead forth from the pit and abyss of offences them that hope in thee; for those that were guilty because of sin hast thou saved by giving birth to Salvation, O thou who before childbirth wast virgin, and in childbirth wast virgin, and after childbirth again remainest virgin.

Hypakoë

THOU Who didst take on our form and didst bodily endure the Cross, save me by Thy Resurrection, O Christ God, since Thou art the Friend of man.

Kontakion

NO longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers thereof. Hades is bound; the Prophets rejoice with one accord, saying: A Saviour hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

PLAGAL OF FOURTH TONE

Dismissal Hymn

FROM on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Theotokion

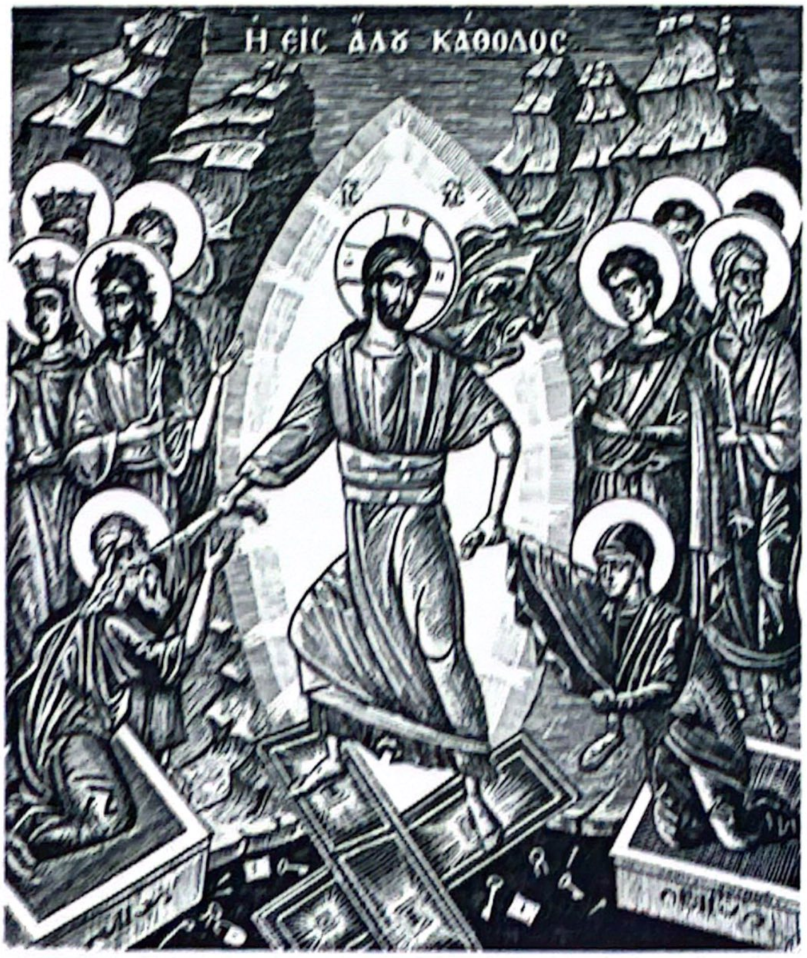
O THOU Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and as God, didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

Hypakoë

STANDING at the tomb of the Life-giver, the myrrh-bearers sought the immortal Master among the dead; and receiving the good tidings of joy from the Angel, they announced to the Apostles that the Lord is risen, granting great mercy unto the world.

Kontakion. As first-fruits of our nature

ARISING from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth in her joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.



Dismissal Hymns for the Other Days of the Week

Chanted When There is No Feast

FOR SUNDAY VESPERS AND MONDAY MORNING

Fourth Tone. Thou Who wast raised up

Supreme Commanders of the Hosts of the Heavens, * we, the unworthy, importune and beseech you * that by your supplications ye encircle us * in the shelter of the wings * of your immaterial glory, * guarding us who now fall down * and cry to you with fervour: * Deliver us from dangers of all kinds, * as the great marshals of the heavenly hosts on high.

Theotokion

Unto her that was reared in the Temple, in the Holy of Holies, and who was adorned with faith and wisdom and blameless virginity, did the Supreme Commander Gabriel bring the salutation from Heaven and the greeting: Rejoice. Rejoice, O blessed one. Rejoice, thou who art glorified; the Lord is with thee.

FOR MONDAY VESPERS AND TUESDAY MORNING

Second Tone

The memory of the just is celebrated with hymns of praise, but the Lord's testimony is sufficient for thee, O Forerunner; for thou hast proved to be truly even more venerable than the Prophets since thou wast granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, thou didst rejoice to announce the good tidings even to those in Hades: that God hath appeared in the flesh, taking away the sin of the world and granting us great mercy.

Theotokion

We have become partakers of the Divine nature through thee, O ever-virgin Theotokos; for thou hast borne the Incarnate God for us. Wherefore, as is due, we all magnify thee reverently.

FOR TUESDAY VESPERS AND WEDNESDAY MORNING

First Tone

SAVE, O Lord, Thy people, and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Theotokion

HAVING thy protection, O immaculate one, and being delivered from afflictions by thy prayers, we who are in every way guarded by the Cross of thy Son do all magnify thee reverently as is due.

FOR WEDNESDAY VESPERS AND THURSDAY MORNING

Third Tone

O HOLY Apostles, intercede with the merciful God that He grant unto our souls forgiveness of offences.

Fourth Tone

THE truth of things hath revealed thee to thy flock as a rule of faith, an icon of meekness, and a teacher of temperance; for this cause thou hast achieved the heights by humility, riches by poverty. O Father and Hierarch Nicholas, intercede with Christ God that our souls be saved.

Theotokion

WE know the Word of the Father, even Christ our God, to be incarnate of thee, O Virgin Theotokos, O only pure one, O only blessed one. Wherefore, we magnify thee, praising thee unceasingly.

FOR THURSDAY VESPERS AND FRIDAY MORNING

First Tone

SAVE, O Lord, Thy people, and bless Thine inheritance; grant Thou unto the faithful victory over adversaries. And by the power of Thy Cross do Thou preserve Thy commonwealth.

Theotokion

HAVING thy protection, O immaculate one, and being delivered from afflictions by thy prayers, we who are in every way guarded by the Cross of thy Son do all magnify thee reverently as is due.

FOR FRIDAY VESPERS AND SATURDAY MORNING

Second Tone

O APOSTLES, martyrs, prophets, hierarchs, righteous, and just ones, who have finished your course well and have kept the Faith: seeing ye have boldness with the Saviour, beseech Him for us, since He is good, that our souls be saved, we pray.

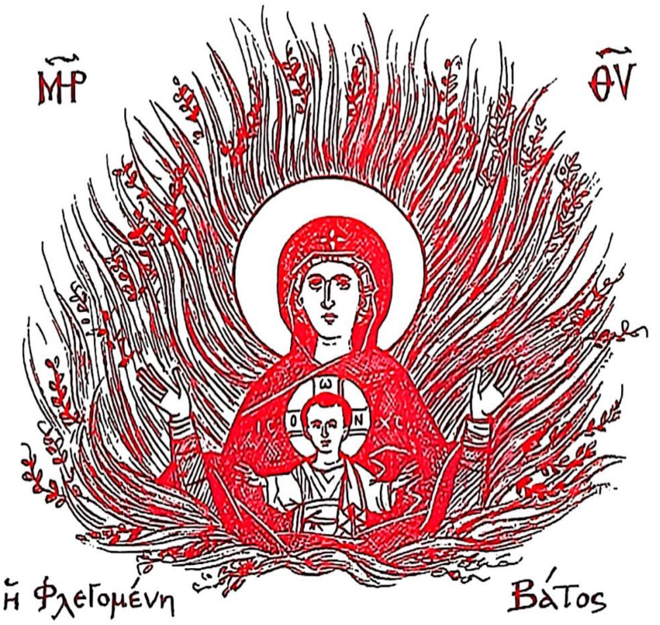
Glory.

For the Reposed

KEEP Thy servants in remembrance, O Lord, since Thou art good, and do Thou forgive their every sin in this life; for no man is without sin, except for Thee Who art able to grant rest even unto those that have departed hence.

Both now. *Theotokion*

O HOLY Mother of the Ineffable Light, with reverence we magnify thee, honouring thee with angelic hymns.



Theotokia for Every Tone

Chanted Throughout the Year after the Dismissal Hymns of Saints that are not Celebrated with Great Vespers, and When Hymns of the Octoëchos are not Chanted

FIRST TONE

Sunday Vespers and Monday Matins at God is the Lord

BEHOLDING a wonder of wonders in thee, O Full of Grace, creation rejoiceth; for thou didst conceive without seed and gavest birth ineffably unto Him upon Whom the orders of Angels cannot gaze. Entreat Him in behalf of our souls.

At the end of Matins

O IMMACULATE Theotokos, who art blessed in the Heavens and glorified upon the earth, rejoice, thou Bride unwedded.

Monday Vespers and Tuesday Matins at God is the Lord

SINCE thou hast conceived in thy womb the fire of the Godhead without being consumed, and hast without seed given birth unto the Lord, the Well-spring of life, O Theotokos who art full of grace, preserve them that magnify thee.

At the end of Matins

IN a manner surpassing understanding and speech, thou hast given birth unto Him that was without mother in Heaven and without father on earth. Entreat Him, O Theotokos, in behalf of our souls.

Tuesday Vespers and Wednesday Matins at God is the Lord

HAVING thy protection, O immaculate one, and being delivered from afflictions by thy prayers, we who are in every way guarded by the Cross of thy Son do all magnify thee reverently as is due.

At the end of Matins

O IMMACULATE Theotokos, who art blessed in the Heavens and glorified upon the earth, rejoice, thou Bride unwedded.

Wednesday Vespers and Thursday Matins at God is the Lord

SINCE thou hast conceived in thy womb the fire of the Godhead without being consumed, and hast without seed given birth unto the Lord, the Well-spring of life, O Theotokos who art full of grace, preserve them that magnify thee.

At the end of Matins

IN a manner surpassing understanding and speech, thou hast given birth unto Him that was without mother in Heaven and without father on earth. Entreat Him, O Theotokos, in behalf of our souls.

Thursday Vespers and Friday Matins at God is the Lord

HAVING thy protection, O immaculate one, and being delivered from afflictions by thy prayers, we who are in every way guarded by the Cross of thy Son do all magnify thee reverently as is due.

At the end of Matins

O IMMACULATE Theotokos, who art blessed in the Heavens and glorified upon the earth, rejoice, thou Bride unwedded.

Friday Vespers and Saturday Matins at God is the Lord
The Original Melody

WHILE Gabriel was saying Rejoice to thee, O Virgin, * at his voice the Master of all things took flesh within thy pure womb. * He dwelt in thee as His holy ark * as spake the righteous David in the psalms. * And in bearing thy Creator, thou wast shown forth * more spacious than all the Heavens. * Glory to Him that willed to dwell in thee. * Glory to Him that came forth from thee. * Glory to Him that, through thy bringing forth, hath delivered us.

At the end of Matins

IN a manner surpassing understanding and speech, thou hast given birth unto Him that was without mother in Heaven and without father on earth. Entreat Him, O Theotokos, in behalf of our souls.

SECOND TONE

Sunday Vespers and Monday Matins at God is the Lord

SINCE thou art a well-spring of pity, count us worthy of compassion, O Theotokos. Look upon a sinful people; show forth, as always, thy power. For hoping in thee, we cry Rejoice unto thee, as once did Gabriel, the Supreme Commander of the bodiless hosts.

At the end of Matins

O HOLY Mother of the Ineffable Light, with reverence we magnify thee, honouring thee with angelic hymns.

Monday Vespers and Tuesday Matins at God is the Lord

WE have become partakers of the Divine nature through thee, O ever-virgin Theotokos; for thou hast borne the Incarnate God for us. Wherefore, as is due, we all magnify thee reverently.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Rejoice, O cloud of the Unwaning Light; for thou hast held in thine arms the very Lord of Glory.

Tuesday Vespers and Wednesday Matins at God is the Lord

MOST glorified art thou, O Virgin Theotokos. We praise thee, for through the Cross of thy Son, Hades was cast down and death was slain. Having been put to death, we were raised up and were deemed worthy of life. We received Paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Rejoice, O rod from whom God blossomed forth seedlessly and destroyed death by the Tree.

Wednesday Vespers and Thursday Matins at God is the Lord

WE have become partakers of the Divine nature through thee, O ever-virgin Theotokos; for thou hast borne the Incarnate God for us. Wherefore, as is due, we all magnify thee reverently.

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We magnify thee, O Theotokos, and cry out: Rejoice, O rod from whom God blossomed forth seedlessly and destroyed death by the Tree.

Friday Vespers and Saturday Matins at God is the Lord

All thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved in virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

At the end of Matins

O holy Mother of the Ineffable Light, with reverence we magnify thee, honouring thee with angelic hymns.

THIRD TONE

Sunday Vespers and Monday Matins at God is the Lord
The Original Melody

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise * can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore, as commanded, I cry to thee: * Rejoice, O Full of Grace.

At the end of Matins

Every man rightly runneth for refuge there where he can be saved; and what other refuge is there like unto thee, O Theotokos, who shelterest our souls?

Monday Vespers and Tuesday Matins at God is the Lord

O Theotokos, our refuge and strength, and mighty succour of the world: By thine intercessions, shelter thy servants from every necessity, O only blessed one.

At the end of Matins

Every man rightly runneth for refuge there where he can be saved; and what other refuge is there like unto thee, O Theotokos, who shelterest our souls?

Tuesday Vespers and Wednesday Matins at God is the Lord

We who unceasingly magnify thee with love possess the Cross of thy Son as a sceptre of power, O Theotokos, and we humble therewith the insolence of our enemies.

At the end of Matins

O THEOTOKOS, our refuge and strength, and mighty succour of the world: By thine intercessions, shelter thy servants from every necessity, O only blessed one.

Wednesday Vespers and Thursday Matins at God is the Lord

THE prophets foretold, the apostles taught, the martyrs confessed and we have believed that thou art truly the Theotokos. Wherefore, we also magnify thine ineffable childbirth.

At the end of Matins

EVERY man rightly runneth for refuge there where he can be saved; and what other refuge is there like unto thee, O Theotokos, who shelterest our souls?

Thursday Vespers and Friday Matins at God is the Lord

WE who unceasingly magnify thee with love possess the Cross of thy Son as a sceptre of power, O Theotokos, and we humble therewith the insolence of our enemies.

At the end of Matins

O THEOTOKOS, our refuge and strength, and mighty succour of the world: By thine intercessions, shelter thy servants from every necessity, O only blessed one.

Friday Vespers and Saturday Matins at God is the Lord

WE praise thee, the Mediatress for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the Passion through the Cross, and hath redeemed us from corruption, since He is the Friend of man.

At the end of Matins

THE prophets foretold, the apostles taught, the martyrs confessed and we have believed that thou art truly the Theotokos. Wherefore, we also magnify thine ineffable childbirth.

FOURTH TONE

Sunday Vespers and Monday Matins at God is the Lord

UNTO her that was reared in the Temple, in the Holy of Holies, and who was adorned with faith and wisdom and blameless virginity, did the Supreme Commander Gabriel bring the salutation from Heaven and the greeting: Rejoice. Rejoice, O blessed one. Rejoice, thou who art glorified; the Lord is with thee.

At the end of Matins

SINCE thou art higher than all creation, we are not able to praise thee worthily, O Theotokos; but we, the undeserving, entreat thee: Have mercy on us.

Monday Vespers and Tuesday Matins at God is the Lord

TO God's Birthgiver let us run now most earnestly, we sinners all and wretched ones, and fall prostrate in repentance, calling from the depths of our souls: Lady, come unto our aid, have compassion upon us; hasten thou, for we are lost in a throng of transgressions; turn not thy servants away with empty hands, for thee alone do we have as our only hope.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Thou art the bush wherein Moses beheld, without being burned, the fire of the Godhead as a flame.

Tuesday Vespers and Wednesday Matins at God is the Lord
Be quick to anticipate

O MOTHER of Christ our God, O Virgin blameless and pure, * a sword pierced thy spotless and all-holy soul when thou didst behold thine own Son and God * willingly enduring crucifixion, O Maiden. * O most blessed Lady, do not cease to beseech Him * to grant us the forgiveness of our failings and many sins.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Thou art the mountain from which the Stone was ineffably hewn that crushed the gates of Hades.

Wednesday Vespers and Thursday Matins at God is the Lord

WE know the Word of the Father, even Christ our God, to be incarnate of thee, O Virgin Theotokos, O only pure one, O only blessed one. Wherefore, we magnify thee, praising thee unceasingly.

At the end of Matins

SINCE thou art higher than all creation, we are not able to praise thee worthily, O Theotokos; but we, the undeserving, entreat thee: Have mercy on us.

Thursday Vespers and Friday Matins at God is the Lord
Be quick to anticipate

O MOTHER of Christ our God, O Virgin blameless and pure, * a sword pierced thy spotless and all-holy soul when thou didst behold thine own Son and God * willingly enduring crucifixion, O Maiden. * O most blessed Lady, do not cease to beseech Him * to grant us the forgiveness of our failings and many sins.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Thou art the mountain from which the Stone was ineffably hewn that crushed the gates of Hades.

Friday Vespers and Saturday Matins at God is the Lord

THE mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

At the end of Matins

WE magnify thee, O Theotokos, and cry out: Thou art the bush wherein Moses beheld, without being burned, the fire of the Godhead as a flame.

PLAGAL OF FIRST TONE

Sunday Vespers and Monday Matins at God is the Lord

WITH the Angels, the heavens, and with mankind, earthly things cry out to thee with a jubilant voice, O Theotokos: Rejoice, thou portal that art more spacious than the heavens; rejoice, only salvation of the earthborn; rejoice, O modest one, who art full of grace, who gavest birth to God incarnate.

At the end of Matins

O CHRIST God, Who from the Virgin hast dawned upon the world, making us sons of light through her: have mercy on us.

Monday Vespers and Tuesday Matins at God is the Lord
Let us worship the Word

Do thou show thy protection and speedy help to us, * and thy mercy upon all thy faithful servants, Maid. * And becalm, O most pure one, every stormy wave * of all vain and futile thoughts, * and do thou resurrect my fallen soul, O blest Theotokos. * For I know, yea, I know, O blest Virgin, that thou canst do whatsoever thou dost will.

At the end of Matins

O ALL-HOLY Mother of God, thou rampart of Christians, as is thy wont, rescue thy people who cry to thee fervently. Do thou array thyself against our shameful and audacious thoughts, that we may cry unto thee: Rejoice, O Ever-virgin.

Tuesday Vespers and Wednesday Matins at God is the Lord
Let us worship the Word

By the Cross of thy Son, O pure Maid most graced of God, * all the delusion of idols hath been completely destroyed; * and the power of the demons hath been trampled down. * And for this reason, as is meet, * we the faithful ever hymn and bless thee and sing thy praises, * and in professing thee rightly as God's Birthgiver, we all magnify thee.

At the end of Matins

O CHRIST God, Who from the Virgin hast dawned upon the world, making us sons of light through her: have mercy on us.

Wednesday Vespers and Thursday Matins at God is the Lord

THE strange mystery concerning the Virgin proved to be the world's salvation; for Thou wast born from her seedlessly, and didst appear in the flesh without her having suffered corruption. O Thou Joy of all, Lord, glory be to Thee.

At the end of Matins

O ALL-HOLY Mother of God, thou rampart of Christians, as is thy wont, rescue thy people who cry to thee fervently. Do thou array thyself against our shameful and audacious thoughts, that we may cry unto thee: Rejoice, O Ever-virgin.

Thursday Vespers and Friday Matins at God is the Lord
Let us worship the Word

By the Cross of thy Son, O pure Maid most graced of God, * all the delusion of idols hath been completely destroyed; * and the power of the demons hath been trampled down. * And for this reason, as is meet, * we the faithful ever hymn and bless thee and sing thy praises, * and in professing thee rightly as God's Birthgiver, we all magnify thee.

At the end of Matins

O CHRIST God, Who from the Virgin hast dawned upon the world, making us sons of light through her: have mercy on us.

Friday Vespers and Saturday Matins at God is the Lord
Let us worship the Word

O IMPASSABLE gate of the Lord Most High, rejoice. * Rejoice, O rampart and shelter for them that hasten to thee. * Tranquil haven and pure Maiden who didst not know man * and who didst give birth in the flesh * to thy Maker and thy God, rejoice; and cease not to pray Him, * making entreaty for them that worship and praise Him that was born of thee.

At the end of Matins

O CHRIST God, Who from the Virgin hast dawned upon the world, making us sons of light through her: have mercy on us.

PLAGAL OF SECOND TONE

Sunday Vespers and Monday Matins at God is the Lord

GABRIEL'S salutation to the Virgin was the beginning of our salvation; for she heard: Rejoice, and turned not away from the greeting. She did not doubt as did Sarah in her tent, but said: Behold, the handmaid of the Lord; be it unto me according to thy word.

At the end of Matins

THOU didst accept the word of the Archangel, O Theotokos, and thou becamest a cherubic throne, for thou heldest in thine arms the hope of our souls.

Monday Vespers and Tuesday Matins at God is the Lord

O GOOD hope of the world, O Virgin Theotokos, thy mighty protection, and thine alone, do we seek. Take compassion upon a people bereft of protection; entreat the merciful God that our souls be delivered from every threat, O only blessed one.

At the end of Matins

FROM thee is no one turned away ashamed and empty who doth run to thee for refuge, O pure Virgin Theotokos; but he asketh the favour, and receiveth the gift from thee, unto the profit of his own request.

Tuesday Vespers and Wednesday Matins at God is the Lord

O VIRGIN Theotokos, entreat thy Son, Who was willingly nailed to the Cross, and Who hath freed the world from error, even Christ our God, that He have mercy on our souls.

At the end of Matins

WITHOUT a man thou hast conceived the Son and Word of God, Who without a mother was begotten of the Father before the ages, and Who in these latter times became incarnate of thy pure blood, O Birthgiver of God. Do thou entreat Him that He grant us the forgiveness of sins before the end.

Wednesday Vespers and Thursday Matins at God is the Lord

HOLY Lady, pure Mother of our God, who ineffably gavest birth to the Creator of all: With the sacred Apostles, ever entreat His goodness that He deliver us from passions and grant us the forgiveness of sins.

At the end of Matins. As it is written

ONLY Virgin Mother of God, * thou wast vouchsafed the greatest of gifts; * for, O pure Maid, * to One of the Trinity, * Christ God, the Life-bestower, * thou bodily didst give birth * for the salvation of our lowly souls.

Thursday Vespers and Friday Matins at God is the Lord

O VIRGIN Theotokos, entreat thy Son, Who was willingly nailed to the Cross, and Who hath freed the world from error, even Christ our God, that He have mercy on our souls.

At the end of Matins

WITHOUT a man thou hast conceived the Son and Word of God, Who without a mother was begotten of the Father before the ages, and Who in these latter times became incarnate of thy pure blood, O Birthgiver of God. Do thou entreat Him that He grant us the forgiveness of sins before the end.

Friday Vespers and Saturday Matins at God is the Lord

GIDEON telleth aforetime of thy conception, and David expoundeth thy childbirth, O Theotokos. For the Word came down into thy womb like rain upon the fleece, and thou, O holy earth that art full of grace, didst without seed blossom forth the Salvation of the world, even Christ our God.

At the end of Matins

WITHOUT a man thou hast conceived the Son and Word of God, Who without a mother was begotten of the Father before the ages, and Who in these latter times became incarnate of thy pure blood, O Birthgiver of God. Do thou entreat Him that He grant us the forgiveness of sins before the end.

GRAVE TONE

Sunday Vespers and Monday Matins at God is the Lord

O UNDEFILED Virgin Theotokos, with the hosts on high, entreat thy Son that we who glorify thee with faith be granted forgiveness of offences before the end.

At the end of Matins

THOU hast surpassed the hosts of the Heavens, O blessed Theotokos; for thou becamest a divine temple, since thou gavest birth to Christ, the Saviour of our souls.

Monday Vespers and Tuesday Matins at God is the Lord

TO thee we say Rejoice, O Theotokos; for by conceiving God in thy womb thou wast shown to be higher than the Angels.

At the end of Matins

BY the intercessions of the Theotokos, make peaceful the lives of us who cry to Thee: O merciful Lord, glory be to Thee.

Tuesday Vespers and Wednesday Matins at God is the Lord

WITHOUT ceasing entreat Christ God, Who was crucified for us and hath destroyed the dominion of death, O Virgin Theotokos, that He save our souls.

At the end of Matins

DELIVER us, O Theotokos, from the sins that oppress us; for we the faithful have none other hope but thee and the God Who was born of thee.

Wednesday Vespers and Thursday Matins at God is the Lord

THE fruit of thy womb, O immaculate one, is the fulfilment of the Prophets and the Law. Wherefore, in glorifying thee with knowledge as the Theotokos, we reverently magnify thee.

At the end of Matins

THE fruit of thy womb, O Bride of God, hath proved to be the cause of salvation for man. Wherefore, as we glorify thee with mind and tongue as the Theotokos, we the faithful magnify thee.

Thursday Vespers and Friday Matins at God is the Lord

WITHOUT ceasing entreat Christ God, Who was crucified for us and hath destroyed the dominion of death, O Virgin Theotokos, that He save our souls.

At the end of Matins

DELIVER us, O Theotokos, from the sins that oppress us; for we the faithful have none other hope but thee and the God Who was born of thee.

Friday Vespers and Saturday Matins at God is the Lord

As the treasury of our resurrection, O all-hymned one, do thou lead forth from the pit and abyss of offences them that hope in thee; for those that were guilty because of sin hast thou saved by giving birth to Salvation, O thou who before childbirth wast virgin, and in childbirth wast virgin, and after childbirth again remainest virgin.

At the end of Matins

REJOICE, thou who hast contained in thy womb Him Whom the heavens cannot contain. Rejoice, O Virgin, thou preaching of the Prophets, from thee Emmanuel shone forth. Rejoice, O Mother of Christ God.

PLAGAL OF FOURTH TONE

Sunday Vespers and Monday Matins at God is the Lord

REJOICE, thou who through an Angel didst receive the Joy of the world. Rejoice, thou who didst bear thy Creator and Lord. Rejoice, thou who wast counted worthy to become the Mother of God.

At the end of Matins

REJOICE, O gate of the King of Glory, through which the Most High alone hath passed and which alone He kept sealed, for the salvation of our souls.

Monday Vespers and Tuesday Matins at God is the Lord

WITH hymns let us the faithful magnify the Theotokos, the unshaken foundation of the Faith, and the hallowed gift to our souls. Rejoice, thou who in thy womb didst contain the Rock of life. Rejoice, O hope of the ends of the world, and succour of the afflicted. Rejoice, O Bride unwedded.

At the end of Matins

O IMMACULATE Virgin, save us by thine intercessions, stirring up thy motherly compassions before thy Son and our God.

Tuesday Vespers and Wednesday Matins at God is the Lord

WHEN she who bare the Lamb and Shepherd and Saviour of the world beheld Him on the Cross, she said with tears: The world rejoiceth at receiving redemption, but my bowels burn as I see Thy crucifixion, which Thou endurest for all, O my Son and my God.

At the end of Matins

THE fruit of thy womb, O immaculate one, is the fulfilment of the Prophets and the Law. Wherefore, in glorifying thee with knowledge as the Theotokos, we reverently magnify thee.

Wednesday Vespers and Thursday Matins at God is the Lord

O SPIRITUAL gate of life, O immaculate Theotokos, deliver from perils them that have recourse to thee with faith, that we may glorify thine all-holy Child, for the salvation of our souls.

At the end of Matins

O IMMACULATE Virgin, save us by thine intercessions, stirring up thy motherly compassions before thy Son and our God.

Thursday Vespers and Friday Matins at God is the Lord

WHEN she who bare the Lamb and Shepherd and Saviour of the world beheld Him on the Cross, she said with tears: The world rejoiceth at receiving redemption, but my bowels burn as I see Thy crucifixion, which Thou endurest for all, O my Son and my God.

At the end of Matins

THE fruit of thy womb, O immaculate one, is the fulfilment of the Prophets and the Law. Wherefore, in glorifying thee with knowledge as the Theotokos, we reverently magnify thee.

Friday Vespers and Saturday Matins at God is the Lord

O THOU Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and didst despoil death by death, and as God, didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

At the end of Matins

O IMMACULATE Virgin, save us by thine intercessions, stirring up thy motherly compassions before thy Son and our God.

The Katavasiae for The Seasons of the Year

KATAVASIAE[1] OF THE CROSS

Chanted on August 1, from August 6 through August 13, and from August 24 to September 21.

Plagal of Fourth Tone

ODE ONE

A CROSS did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.

ODE THREE

THE rod is perceived as a figure of the Mystery, for by its blossoming it showed who was chosen to be priest. And for the Church that formerly was barren hath the Wood of the Cross now blossomed forth unto strength and steadfastness.

ODE FOUR

I HAVE hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.

ODE FIVE

O TREE divine and thrice-blessed! whereon Christ God was outstretched, though He is King and Lord of all. He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.

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[1] A *Katavasía* (pl. *katavasíae;* a Greek word meaning "descent") is an Heirmos so called because in ancient practice, after each Ode of the Canon was chanted, both choirs *descended* into the middle of the Church and chanted the Heirmos (that is, the Katavasia) together.

ODE SIX

WHEN Jonas, who was in the belly of the sea monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.

ODE SEVEN

THE ungodly tyrant's most insensate decree affrighted common folk, breathing forth with threats and wicked mouthings of blasphemy. But the Three Children were not struck with fear by rage wild and bestial, nor by roaring fire; but in an echoing and dew-besprinkling breeze, they stood amidst the fire and sang: O Thou supremely praised God of our Fathers and our God, for ever art Thou blessed.

ODE EIGHT

We praise, we bless, and we worship the Lord.

O YE Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all for ever.

ODE NINE

O THEOTOKOS, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its exaltation, thee do we magnify.

Another Heirmos

TODAY the death that came to man through eating of the tree is abolished through the Cross. For the curse of our first mother Eve that fell on all mankind is destroyed by the Fruit of the pure Mother of God, whom all the powers of Heaven magnify.

KATAVASIAE OF THE THEOTOKOS

Chanted from September 22 to November 7, from February 10 to the beginning of the Triodion, on the Second, Fourth, and Fifth Sundays of the Great Fast, and from the Sunday of All Saints to July 26.

Fourth Tone

ODE ONE

I SHALL open my mouth to chant and with the Spirit shall I be filled, and words shall I now pour forth unto the Mother and

Queen; and I shall be seen in joyous jubilation, acclaiming exultantly all of her wondrous deeds.

ODE THREE

MAKE steadfast, O holy Theotokos, thou living and never-failing spring, all them that form a company and gather for to praise thy name; and by thy grace divine, O Maid, deem them all worthy of glory's crowns.

ODE FOUR

WHEN the Prophet Abbacum, O Thou Most High, learned of the divine and untraceable counsel of Thy pure incarnation from the womb of the blest Virgin, he cried out: Glory to Thy power, O Lord my God.

ODE FIVE

ALL creatures were sore amazed at thy divine and great glory, Maid, O pure Virgin, who hast not known wedlock; for thou didst hold in thy womb the God of all, and gavest birth to the timeless Son, Who doth grant salvation unto all them that acclaim thy name.

ODE SIX

ON this divine and most honoured feast of God's all-holy Mother, let all of godly mind now celebrate; come, let us faithful now clap our hands, and send up glory unto the God Whom she hath borne.

ODE SEVEN

NO created thing, but only the Creator would the godly-minded Youths adore and worship as God; but manfully trampling down threats of fire, they cried out: O supremely-praised and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

ODE EIGHT

We praise, we bless, and we worship the Lord.

THREE guiltless Youths cast in the furnace were saved by the Offspring which the Theotokos bare, then in figure and in type, now in very truth and deed; and He hath gathered all the world, which crieth out in chant: Ye works of His, O sing the Lord's praises, and exalt Him greatly for ages and all ages.

ODE NINE

LET every earthborn man upleap in the spirit, and now hold his torch on high; and let all the bodiless, noetic hosts now celebrate joyously the Theotokos's sublime and sacred festival, as they cry out: Rejoice, O thou all-blessed one, ever-virgin and pure Mother of our God.

KATAVASIAE OF THE ENTRY OF THE THEOTOKOS

Chanted from November 8 to November 20.

Fourth Tone

ODE ONE

I SHALL open my mouth to chant and with the Spirit shall I be filled, and words shall I now pour forth unto the Mother and Queen; and I shall be seen in joyous jubilation, acclaiming the Feast of her Entry with songs and hymns.

ODE THREE

MAKE steadfast, O holy Theotokos, thou living and never-failing spring, all them that form a company and gather for to praise thy name; and on thine Entry's hallowed Feast deem them all worthy of glory's crowns.

ODE FOUR

WHEN the Prophet Abbacum, O Thou Most High, learned of the divine and untraceable counsel of Thy pure incarnation from the womb of the blest Virgin, he cried out: Glory to Thy power, O Lord my God.

ODE FIVE

ALL creatures were awestruck at thy holy Entry in majesty, O pure Virgin, who hast not known wedlock; for thou didst enter into the temple of God, since thou art a temple wholly pure, graciously bestowing peace on all them that acclaim thy name.

ODE SIX

ON this divine and most honoured feast of God's all-holy Mother, let all of godly mind now celebrate; come, let us faithful now clap our hands, and send up glory unto the God Whom she hath borne.

ODE SEVEN

NO created thing, but only the Creator would the godly-minded Youths adore and worship as God; but manfully trampling down threats of fire, they cried out: O supremely-praised and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

ODE EIGHT

We praise, we bless, and we worship the Lord.

THREE guiltless Youths cast in the furnace were saved by the Offspring which the Theotokos bare, then in figure and in type, now in very truth and deed; and He hath gathered all the world, which crieth out in chant: Ye works of His, O sing the Lord's praises, and exalt Him greatly for ages and all ages.

ODE NINE

LET every earthborn man upleap in the spirit, and now hold his torch on high; and let all the bodiless, noetic hosts now celebrate joyously the sacred Entry of her who hath given birth to God, as they cry out: Rejoice, O thou all-blessed one, ever-virgin and pure Mother of our God.

KATAVASIAE OF OUR LORD'S NATIVITY

From November 21 to December 24, the first set of Katavasiae only are chanted; on December 25 and December 31, both sets; from December 26 to December 30, the second set only.

First Tone

ODE ONE

CHRIST is born, give ye glory. Christ is come from Heaven, receive ye Him. Christ is on earth, be ye exalted. Sing unto the Lord all the earth and sing praises in gladness, O ye peoples; for He hath been glorified.

The Second Canon. Same Tone

WORKING a great wonder, the Master saved the people
Of old when He made dry the sea's swelling water.
And now He is born of His own will from a Maiden,
Making us a path that leadeth unto Heaven:
Him we glorify, equal in essence with the Father and with mortals.

ODE THREE

To the Son Who was begotten of the Father before the ages without change, and in these last days was without seed made flesh of the Virgin, to Christ our God let us cry aloud: Thou Who hast raised up our horn, holy art Thou, O Lord.

The Second Canon

To Thy servants' hymns, incline, O Benefactor;
Bring low the haughty pride of the adversary,
O Blessed One, that lookest down and seest all;
Keep us above sin, who ever sing Thy praises,
Steadfast and unmoved on the foundation of faith.

ODE FOUR

ROD of the root of Jesse, and flower that blossomed from his stem, O Christ, Thou hast sprung from the Virgin; from the mountain densely overshadowed hast Thou come, O Praised One, made flesh of her that knew not wedlock. O Thou Who art immateriate and God, glory to Thy power, O Lord.

The Second Canon

In his song of old, Prophet Abbacum foretold of
The restoration of all the race of mortals,
Having been vouchsafed to see its type past all telling;
For as a young babe from the mountain of the Virgin
Did the Word come forth to refashion the peoples.

ODE FIVE

Since Thou art the God of peace and the Father of mercies, Thou hast sent unto us Thine Angel of Great Counsel, granting us peace. Wherefore, having been guided to the light of divine knowledge, and watching by night, we glorify Thee, O Friend of man.

The Second Canon

As we now keep watch in the night to sing Thy praises
As our Benefactor, O Christ, grant us forgiveness
Of what we have done in benighted delusion;
Come provide a path that is easy to journey,
That we may ascend upon it and find glory.

ODE SIX

The sea-monster spat forth Jonas as it had received him like a babe from the womb; while the Word, having dwelt in the Virgin and taken flesh, came forth from her yet kept her incorrupt. For being Himself not subject to corruption, He preserved His Mother free from harm.

The Second Canon

Dwelling in the deeps of the sea's lowest regions,
Jonas prayed to come unto Thee and calm the tempest.
But I, that am pierced by the shaft of the tyrant,
Call on Thee, O Christ, the Abolisher of evil:
Come anticipate my slothfulness speedily.

ODE SEVEN

Scorning the impious decree, the Children brought up in godliness feared not the threat of fire, but standing in the midst of the flames, they chanted: O God of our Fathers, blessed art Thou.

The Second Canon

For the King of all, longing held fast the Children,
Who despised as nought the base ungodly babblings
Of the tyrant who raged with fury insensate;
And the boundless fire then gave way as they cried out
To the Sovereign Lord: Blessed art Thou to the ages.

ODE EIGHT

We praise, we bless, and we worship the Lord.

THE furnace moist with dew was the image and figure of a wonder past nature; for it burned not the Youths whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Wherefore in praise let us sing: Let all creation bless the Lord, and supremely exalt Him unto all the ages.

The Second Canon

MIDST the flames unburnt, the Old Covenant Children
Figure forth the womb of the virginal Maiden,
Which, remaining sealed, doth conceive beyond nature.
For in working both by the same wondrous power,
Grace doth wisely rouse the peoples unto praises.

ODE NINE

A STRANGE and marvellous mystery do I behold; the cave is a heaven; the Virgin a cherubic throne; the manger a space wherein Christ God the Uncontainable One hath reclined. Him do we praise and magnify.

The Second Canon

BEING well content, out of fear, to be silent
Would be easier, since silence hath no danger;
O Virgin, it is hard to compose hymns with love
Framed in harmony, but we pray thee, O Mother:
Do thou grant us strength as great as our volition.

KATAVASIAE OF THE FEAST OF LIGHTS

On January 1, 6, and 14, both sets of Katavasiae are chanted; from January 2 to 5, the first set only; from January 7 to 13, the second set only.

Second Tone

ODE ONE

THE Lord, mighty in wars, uncovered the foundations of the deep, and He led His own through dry land, but covered their adversaries in the deep; for He is glorified.

The Second Canon. Plagal of Second Tone

ISRAEL walketh the sea's unsettled surging,
Which is again shown to be dry land and solid;
But the Egyptian captains are hid completely
In the lightless deep, in a grave of spreading waters,
By the mighty strength of the right hand of the Master.

ODE THREE

THE Lord, Who granteth strength unto our kings and exalteth the horn of His anointed, is born of a Virgin and cometh unto baptism. Wherefore, let us cry out, O ye faithful: There is none holy as our God, and there is none righteous save Thee, O Lord.

The Second Canon

ALL that are rescued out of the ancient meshes
Of the devouring lions, whose teeth are broken:
Let us rejoice now, op'ning our mouths in gladness,
Weaving of words a melody for the Word
Whose delight it is to bestow gifts upon us.

ODE FOUR

HE whom Thou didst call the voice of one crying in the wilderness, O Lord, heard Thy voice, when Thou didst thunder upon many waters, bearing witness to Thy Son. And being wholly filled with the Spirit Who was present there, he cried: Thou art Christ, the Wisdom and Power of God.

The Second Canon

CLEANSED with the torch-light and fire of mystic vision,
The Prophet singeth hymns of mortals' renewal;
His voice he raiseth, which is moved by the Spirit,
Showing the unutt'rable Word's Incarnation,
Who hath wholly crushed the dominion of the mighty.

ODE FIVE

JESUS, the Author of life, cometh to loose the condemnation of Adam the first-fashioned; and though as God He needeth no cleansing, for the sake of him that fell He is cleansed in the Jordan: wherein having slain the enmity, He bestoweth the peace that passeth all understanding.

The Second Canon

WASHED with the cleansing and laver of the Spirit
From all the poison of the mired and murky foeman,
We have been set on a path new and unerring,
Leading to inaccessible joy and gladness
Found by them alone with whom God is reconciled.

ODE SIX

THE voice of the Word, the lamp of the Light, the Morning Star, the Forerunner of the Sun, crieth in the wilderness unto all the peoples: Repent ye and be cleansed while there is yet time, for behold, Christ is come to deliver the world from corruption.

The Second Canon

With voice most blissful, the Father made known clearly
His Beloved, Whom from the womb He had brought forth.
Yea, He saith, while He is My Child and of My nature,
He sprang forth from mankind, beaming bright with splendour,
Both My Living Word, and by providence a mortal.

ODE SEVEN

As the godly Children stood in the furnace of fire, a whistling wind heavy with dew and the Divine Angel's descent preserved them free of harm; wherefore, bedewed in the flame, they sang with thanksgiving: O Thou Who art supremely praised, the Lord and God of our Fathers, blessed art Thou.

The Second Canon

The heads of the dragons were burned within the river
By Him that lulled the upraised flame of the furnace,
Which had encompassed the right religious Children;
He doth wash away with the dew of the Spirit
All the froward gloom that sinning doth engender.

ODE EIGHT

We praise, we bless, and we worship the Lord.

A strange mystery was shown in the furnace of Babylon when it flowed with dew: that the Jordan would afterwards receive in its streams the immaterial Fire, and would contain the Creator baptized in the flesh, Whom the peoples bless and supremely exalt unto all the ages.

The Second Canon

Now is creation restored again to freedom;
They are the sons of light who before were in darkness;
Only he groaneth who is the prince of darkness.
Let the once-wretched heritage of the nations
Earnestly now bless the Author of their blessing.

ODE NINE

Every tongue is at a loss to praise thee as is due; even the world transcending intelligences are dazed when they seek to praise thee, O Theotokos. But since thou art good, accept our faith, for thou knowest well our love inspired by God; for thou art the protectress of Christians. Thee do we magnify.

The Second Canon

PAST understanding are the wonders of thy childbirth,
O thou all-pure Bride, O truly blessed Mother!
Through thee have we found full and perfect salvation,
And framing thee a fitting hymn of thanksgiving,
Bring it as a gift as to a benefactor.

KATAVASIAE OF THE MEETING IN THE TEMPLE

Chanted from January 15 to the Apodosis of the Feast of the Meeting in the Temple.

Third Tone

ODE ONE

THE sun once shone on dry land that was begotten of the abyss; for the water became as hard as a wall on either side for the people that crossed the sea by foot, and sang in a God-pleasing manner: Let us sing to the Lord; for gloriously is He glorified.

ODE THREE

THOU foundation of them that hope in Thee, O Lord, make steadfast the Church, which Thou hast purchased with Thy precious Blood.

ODE FOUR

THY virtue hath covered the heavens, O Christ; for coming forth from the Ark of Thy holiness, even Thine undefiled Mother, Thou hast appeared in the temple of Thy glory as an infant borne in arms, and all things were filled with Thy praise.

ODE FIVE

WHEN Esaias beheld God symbolically on an exalted throne attended by Angels of glory, he cried: O wretched man that I am! For I have seen beforehand the incarnate God, the Lord of peace and unwaning light.

ODE SIX

WHEN the Elder had seen with his eyes the salvation that came from God unto the peoples, he cried to Thee: O Christ, Thou art my God.

ODE SEVEN

THEE, the Word of God, we praise with hymns, Who in the fire didst once bedew the Three Children that confessed and praised Thee as their God, and Who dwellest in a Virgin who was free of defilement; and with all rev'rence, we sing: Blessed is the God of our Fathers.

ODE EIGHT

We praise, we bless, and we worship the Lord.

STANDING together in the unbearable fire, yet not harmed by the flame, the Children, the champions of godliness, sang a divine hymn: O all ye works, bless ye the Lord, and supremely exalt Him unto all the ages.

ODE NINE

IN the shadow and letter of the Law, let us the faithful contemplate a prefiguring: Every male child that openeth the womb is holy unto God. Therefore do we magnify the first-born Word, the Son of the Father Who is without beginning, the first-born Child of a Mother who hath not known wedlock.

KATAVASIAE OF THE TRANSFIGURATION

Chanted from July 27 to July 31, and from August 2 to August 5.

Fourth Tone

ODE ONE

THE choirs of Israel passed dry-shod across the Red Sea and the watery deep; and beholding the hostile mounted captains swallowed up therein, they sang in jubilation: Let us sing unto our God; for He is glorified.

ODE THREE

THE bow of the mighty is become weak, and the strengthless have girded themselves with power; wherefore my heart is established in the Lord.

ODE FOUR

I HAVE heard of Thy glorious dispensation, O Christ God, that Thou wast born of the Virgin, that Thou mightest deliver from error those who cry: Glory to Thy power, O Lord.

ODE FIVE

O THOU Who didst hew the primordial light from the light, that Thy works might hymn Thee in light, O Christ, our Creator, guide our ways in Thy light.

ODE SIX

IN mine affliction I cried unto the Lord, the God of my salvation, and He hearkened unto me.

ODE SEVEN

OF old the Abrahamite Children in Babylon trampled down the flame of the furnace, whilst crying out with hymns: O God of our Fathers, blessed art Thou.

ODE EIGHT

We praise, we bless, and we worship the Lord.

The Children in Babylon, aflame with divine zeal, bravely trampled down the threat of the tyrant and the flame; and though cast into the midst of the fire, they were moistened with dew and they chanted: O all ye works of the Lord, bless ye the Lord.

ODE NINE

Thy childbirth was shown to be without corruption; God came forth from thy loins bearing flesh, and was seen on earth, and dwelt among men. Wherefore, O Theotokos, we all magnify thee.

KATAVASIAE USED IN AUGUST

August 1:	Of the Cross (September 14).
August 2–5:	Of the Transfiguration (August 6).
August 6–13:	Of the Cross (September 14).
August 14:	Of the Dormition, Fourth Tone (August 15).
August 15–23:	Of the Dormition, First Tone (August 15).
August 24–31:	Of the Cross (September 14).

PREFESTAL KATAVASIAE OF THE DORMITION

Chanted on August 14.

Fourth Tone

ODE ONE

I shall open my mouth to chant and with the Spirit shall I be filled, and words shall I now pour forth unto the Mother and Queen; and I shall be seen in joyous jubilation, acclaiming her falling-asleep with exultant hymns.

ODE THREE

Make steadfast, O holy Theotokos, thou living and never-failing spring, all them that form a company and gather for to praise thy name; and on thy godly memory, deem them all worthy of glory's crowns.

ODE FOUR

When the Prophet Abbacum, O Thou Most High, learned of the divine and untraceable counsel of Thy pure incarnation from the womb of the blest Virgin, he cried out: Glory to Thy power, O Lord my God.

ODE FIVE

All creatures were sore amazed at thy divine and great glory, Maid, O pure Virgin, who hast not known wedlock; for thou wast translated from earth to the eternal abodes, and to a life that never doth end, and dost grant salvation unto all them that acclaim thy name.

ODE SIX

On this divine and most honoured feast of God's all-holy Mother, let all of godly mind now celebrate; come, let us faithful now clap our hands, and send up glory unto the God Whom she hath borne.

ODE SEVEN

No created thing, but only the Creator would the godly-minded Youths adore and worship as God; but manfully trampling down threats of fire, they cried out: O supremely-praised and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

ODE EIGHT

We praise, we bless, and we worship the Lord.

Three guiltless Youths cast in the furnace were saved by the Offspring which the Theotokos bare, then in figure and in type, now in very truth and deed; and He hath gathered all the world, which crieth out in chant: Ye works of His, O sing the Lord's praises, and exalt Him greatly for ages and all ages.

ODE NINE

Let every earthborn man upleap in the spirit, and now hold his torch on high; and let all the bodiless, noetic hosts now celebrate joyously the Theotokos's sublime and sacred falling-asleep, as they cry out: Rejoice, O thou all-blessed one, ever-virgin and pure Mother of our God.

KATAVASIAE OF THE DORMITION

Chanted from August 15 to August 23.

First Tone

ODE ONE

Adorned in varied colours with divine glory, O Virgin, thy sacred and renowned memorial hath gathered all the faithful in rejoicing; and led by Mariam with dances and timbrels, they sing unto thine Only-begotten; for gloriously is He glorified.

ODE THREE

O Christ, Thou Wisdom and Power of God, creating and sustaining all things, establish the Church immovable and unshaken; for Thou alone art holy, Who dost rest in the Saints.

ODE FOUR

THE words and dark sayings of the Prophets dimly foreshowed Thine Incarnation from a Virgin, O Christ, that splendour of Thy lightning which was to come forth as a light for the nations; and the deep calleth unto Thee in gladness: Glory to Thy power, O Friend of man.

ODE FIVE

THE divine and unspeakable beauty of Thy virtues shall I declare, O Christ. For Thou shonest forth from the Eternal Glory as His Co-eternal and Enhypostatic Effulgence; and having received a body from a virginal womb, Thou didst rise like the sun upon those in darkness and shadow.

ODE SIX

THE briny, sea-engendered fire of the monstrous beast's entrails was a certain prefiguration of Thy three-day burial, whereof Jonas was shown to be the herald; for being saved unharmed, even as he had been before he fell in, he cried: I will sacrifice unto Thee with a voice of praise, O Lord.

ODE SEVEN

STRIVING both with reckless wrath and fire, godly longing bedewed the blazing fire, and fearlessly laughed at wrath, when with the rational, three-voiced, God-inspired harp of the Saints it cried aloud, in returning answer amidst the roaring flame to the instruments of music: O glorified Lord and God of our Fathers, and of us who sing Thy praise, for ever art Thou blessed.

ODE EIGHT

We praise, we bless, and we worship the Lord.

THE Almighty Angel of God showed the Children a flame that refresheth the righteous but burneth up the profane; and He made the Theotokos a life-originating spring, the destruction of death, bubbling over with life for them that sing: We that have been delivered praise the Creator alone, and we supremely exalt Him unto all the ages.

ODE NINE

THE bounds of nature are overcome in thee, O immaculate Virgin; for thy childbirth is virginal, and thy death is the espousal of life. O thou who after childbirth art virgin, and who after death art living, do thou, O Theotokos, ever save thine inheritance.

The Eclogarion

BLESSED IS THE MAN

Psalms 1, 2, and 3

Chanted as the Kathisma of Great Vespers, when appointed.
After each verse: Alleluia.

The Man. Alleluia.

BLESSED is the man that hath not walked in the counsel of the ungodly,
Nor stood in the way of sinners,
Nor sat in the seat of the pestilent.
But his will is rather in the law of the Lord,
And in His law will he meditate day and night.
And he shall be like the tree which is planted by the streams of the waters,
Which shall bring forth its fruit in its season;
And its leaf shall not fall,
And all things whatsoever he may do shall prosper.
Not so are the ungodly, not so;
But rather they are like the chaff which the wind doth hurl away from the face of the earth.
For this reason shall the ungodly not stand up in judgment,
Nor sinners in the council of the righteous.
For the Lord knoweth the way of the righteous,
And the way of the ungodly shall perish.
Why have the heathen raged, and the peoples meditated empty things?
The kings of the earth were aroused,
And the rulers were assembled together,
Against the Lord, and against His Christ.
Let us break their bonds asunder,
And let us cast away their yoke from us.
He that dwelleth in the heavens shall laugh them to scorn,
And the Lord shall deride them.
Then shall He speak unto them in His wrath,

And in His anger shall He trouble them.
But as for Me, I was established as King by Him,
Upon Sion His holy mountain,
Proclaiming the commandment of the Lord.
The Lord said unto Me: Thou art My Son,
This day have I begotten Thee.
Ask of Me, and I will give Thee the nations for Thine inheritance,
And the uttermost parts of the earth for Thy possession.
Thou shalt herd them with a rod of iron;
Thou shalt shatter them like a potter's vessels.
And now, O ye kings, understand;
Be instructed, all ye that judge the earth.
Serve ye the Lord with fear,
And rejoice in Him with trembling.
Lay hold of instruction, lest at any time the Lord be angry,
And ye perish from the righteous way.
When quickly His wrath be kindled,
Blessed are all that have put their trust in Him.
O Lord, why are they multiplied that afflict me?
Many rise up against me.
Many say unto my soul:
There is no salvation for him in his God.
But Thou, O Lord, art my helper,
My glory, and the lifter up of my head.
I cried unto the Lord with my voice,
And He heard me out of His holy mountain.
I laid me down and slept;
I awoke, for the Lord will help me.
I will not be afraid of ten thousands of people
That set themselves against me round about.
Arise, O Lord, save me, O my God,
For Thou hast smitten all who without cause are mine enemies;
The teeth of sinners hast Thou broken.
Salvation is of the Lord, and Thy blessing is upon Thy people.

Glory to the Father, and to the Son, and to the Holy Spirit;
Both now and ever, and unto the ages of ages. Amen.
Alleluia, alleluia, alleluia: Glory to Thee, O God. (*twice*)
Alleluia, alleluia, alleluia: Glory to Thee, O God our Hope, O Lord, glory be to Thee.

THE POLYELEOS

Chanted as the third Kathisma of Matins on Feastdays and, when appointed, instead of Psalm 118 on Sundays.
After each verse, we chant Alleluia.

PSALM 134
O Ye Servants, Praise the Lord. Alleluia.

PRAISE ye the Name of the Lord; O ye servants, praise the Lord.
Ye that stand in the house of the Lord, in the courts of the house of our God.
Praise ye the Lord, for the Lord is good;
Chant unto His Name, for it is good.
For the Lord hath chosen Jacob unto Himself,
Israel for His own possession.
For I know that the Lord is great,
And that our Lord is above all gods.
All that the Lord hath willed He hath done,
In heaven and on the earth,
In the seas and in all the abysses.
Bringing clouds up from the uttermost parts of the earth,
Lightnings for the rain hath He made.
He bringeth winds out of His treasuries;
He smote the firstborn of Egypt,
From man unto beast.
He sent forth signs and marvels in the midst of thee, O Egypt,
On Pharaoh and on all his servants.
He smote many nations
And slew mighty kings.
Seon, king of the Amorites,
And Og, king of the land of Basan,
And all the kingdoms of Canaan.
And He gave their land for an inheritance,
An inheritance for Israel His people.
O Lord, Thy Name endureth for ever,
And Thy memorial unto generation and generation.
For the Lord will judge His people,
And because of His servants shall He be comforted.
The idols of the nations are silver and gold, the works of the hands of men.
They have a mouth but shall not speak,
Eyes have they and shall not see.
Ears have they and shall not hear,

Nor is there any breath in their mouth.
Let those that make them become like unto them,
And all they that put their trust in them.
O house of Israel, bless ye the Lord.
O house of Aaron, bless ye the Lord.
O house of Levi, bless ye the Lord.
Ye that fear the Lord, bless ye the Lord.
Blessed is the Lord out of Sion, Who dwelleth in Jerusalem.

PSALM 135

O GIVE thanks unto the Lord, for He is good, alleluia;
for His mercy endureth for ever. Alleluia.
O give thanks unto the God of gods, alleluia;
for His mercy endureth for ever. Alleluia.
O give thanks unto the Lord of lords, alleluia;
for His mercy endureth for ever. Alleluia.
To Him Who alone hath wrought great wonders, alleluia;
for His mercy endureth for ever. Alleluia.
To Him that made the heavens with understanding, alleluia;
for His mercy endureth for ever. Alleluia.
To Him that established the earth upon the waters, alleluia;
for His mercy endureth for ever. Alleluia.
To Him Who alone hath made great lights, alleluia;
for His mercy endureth for ever. Alleluia.
The sun for dominion of the day, alleluia;
for His mercy endureth for ever. Alleluia.
The moon and the stars for dominion of the night, alleluia;
for His mercy endureth for ever. Alleluia.
To Him that smote Egypt with their firstborn, alleluia;
for His mercy endureth for ever. Alleluia.
And led forth Israel out of the midst of them, alleluia;
for His mercy endureth for ever. Alleluia.
With a strong hand and a lofty arm, alleluia;
for His mercy endureth for ever. Alleluia.
To Him that divided the Red Sea into parts, alleluia;
for His mercy endureth for ever. Alleluia.
And led Israel through the midst thereof, alleluia;
for His mercy endureth for ever. Alleluia.
And overthrew Pharaoh and his host in the Red Sea, alleluia;
for His mercy endureth for ever. Alleluia.
To Him that led His people through the wilderness, alleluia;
for His mercy endureth for ever. Alleluia.

To Him that smote great kings, alleluia;
for His mercy endureth for ever. Alleluia.
And slew mighty kings, alleluia;
for His mercy endureth for ever. Alleluia.
Seon, king of the Amorites, alleluia;
for His mercy endureth for ever. Alleluia.
And Og, king of the land of Basan, alleluia;
for His mercy endureth for ever. Alleluia.
And gave their land for an inheritance, alleluia;
for His mercy endureth for ever. Alleluia.
An inheritance for Israel His servant, alleluia;
for His mercy endureth for ever. Alleluia.
For in our humiliation the Lord remembered us, alleluia;
for His mercy endureth for ever. Alleluia.
And redeemed us from our enemies, alleluia;
for His mercy endureth for ever. Alleluia.
He that giveth food to all flesh, alleluia;
for His mercy endureth for ever. Alleluia.
O give thanks unto the God of heaven, alleluia;
for His mercy endureth for ever. Alleluia.

After the Polyeleos, a Selection of verses appropriate to the feast is chanted, taken from the compilation beginning on page 252.

BY THE WATERS OF BABYLON

PSALM 136

This Psalm, which followeth the Polyeleos in the Psalter, is chanted on the Sundays of Meat-fare and of Cheese-fare. When this Psalm is chanted, Psalm 118 is not said; but in its stead, the Polyeleos (Psalms 134 and 135) is chanted, and this Psalm (Psalm 136) followeth in place of any other selection of verses from the Psalter, with Alleluia *after each verse. We also light the lamps of the polyeleos.*

We Wept. Alleluia.

BY the waters of Babylon, there we sat down and we wept when we remembered Sion.
Upon the willows in the midst thereof did we hang our instruments.
For there, they that had taken us captive asked us for words of song.
And they that had led us away asked us for a hymn, saying: Sing us one of the songs of Sion.
How shall we sing the Lord's song in a strange land?
If I forget thee, O Jerusalem, let my right hand be forgotten.
Let my tongue cleave to my throat, if I remember thee not,

If I set not Jerusalem above all other, as at the head of my joy.
Remember, O Lord, the sons of Edom, in the day of Jerusalem,
Who said: Lay waste, lay waste to her, even to the foundations thereof.
O daughter of Babylon, thou wretched one, blessed shall he be who shall reward thee wherewith thou hast rewarded us.
Blessed shall he be who shall seize and dash thine infants against the rock.

Glory.

O God, Thou Threefold-Daystar Unity, the Cause of all, have mercy upon all of us Orthodox who praise Thee.

Both now.

Since thou receivest the supplications of sinners, O Virgin Mother, Theotokos, deliver from torment all us who praise thee.

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A SELECTION OF VERSES FROM THE PSALMS OF DAVID, THE PROPHET AND KING FOR GREAT FEAST DAYS AND MEMORIALS OF THE SAINTS

Chanted after the Polyeleos at the Vigils and Festive Services of the Church of Christ

Compiled and established for every feast of the year
by the most wise Nicephorus Blemmydes

In all the following Selections, Alleluia *is chanted after each verse. After the Selection, if the extended melodies for* Glory *and* Both now *are not chanted, then chant in the First Tone the* Glory *and* Both now *supplied at the end on page 280.*

FOR THE BIRTH OF OUR MOST HOLY LADY, THE THEOTOKOS

8th of September

His Meekness. Alleluia.

REMEMBER, O Lord, David and all his meekness.
How he made an oath unto the Lord, and vowed unto the God of Jacob.
I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch.
I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples.
Until I find a place for the Lord, a habitation for the God of Jacob.
Lo, we have heard of it in Ephratha, we have found it in the plains of the wood.
This is the gate of the Lord, the righteous shall enter in thereat.
Glorious things are spoken of thee, O city of God.
God is in the midst of her, and she shall not be shaken.
The Lord shall keep thee; the Lord is thy shelter at thy right hand.
The sun shall not burn thee by day, nor the moon by night.
The Lord shall keep thee from all evil.
The Lord shall guard thy soul.
The Lord shall keep thy coming in.
And thy going out, from henceforth and for evermore.
The Lord hath sworn in truth unto David, and He will not annul it.
Of the fruit of thy loins will I set upon thy throne.
For the Lord hath elected Sion.
He hath chosen her to be a habitation for Himself.
The Most High hath hallowed His tabernacle.

Holiness and majesty are in His sanctuary.
Holy is Thy temple, wonderful in righteousness.
Holiness becometh Thy house, O Lord, unto length of days.
I shall commemorate thy name in every generation and generation.
Therefore shall peoples give praise unto thee for ever, and unto the ages of ages.

Glory; both now. Alleluia.

FOR THE AUGUST EXALTATION OF THE VENERABLE CROSS

14th of September

Them That War Against Me. Alleluia.

JUDGE them, O Lord, that do me injustice; war against them that war against me.
Take hold of weapon and shield, and arise unto my help.
Draw out a sword, and shut the way against them that persecute me.
The light of Thy countenance, O Lord, hath been signed upon us.
As with a shield of Thy good pleasure hast Thou crowned us.
Thou hast given a sign unto them that fear Thee, that they may flee from before the face of the bow.
Thou hast ascended on high, Thou leddest captivity captive.
Thou hast given an inheritance to them that fear Thy Name.
That we may know upon the earth Thy way, among all the nations Thy salvation.
All the ends of the earth have seen the salvation of our God.
Let us worship at the place where His feet have stood.
Then shall all the trees of the forest rejoice.
But God is our king before the ages, He hath wrought salvation in the midst of the earth.
Exalt ye the Lord our God, and worship the footstool of His feet; for He is holy.
Be still, and know that I am God.
I will be exalted among the nations, I will be exalted in the earth.
Let God, our God, bless us; let God bless us.
Save, O God, Thy people and bless Thine inheritance.
And shepherd them and bear them up unto eternity.

Glory; both now. Alleluia.

FOR THE HOLY AND GLORIOUS APOSTLE JOHN THE THEOLOGIAN, AND FOR ALL OTHER APOSTLES

26th of September

The Work of His Hands. Alleluia.

THE heavens declare the glory of God, and the firmament proclaimeth the work of His hands.
The heavens shall confess Thy wonders, O Lord.
In the stead of thy fathers, sons are born to thee.
Thou shalt make them princes over all the earth.
For God's mighty ones of the earth are greatly exalted.
The God of gods, the Lord, hath spoken, and He hath called the earth.
From the rising of the sun unto the going down of the same, the Name of the Lord is to be praised.
His lightnings have shone forth throughout the world.
And the heavens declared His righteousness.
And all the peoples saw His glory.
The princes of Judah their rulers.
The princes of Zabulon, the princes of Nephthalim.
God is king over the nations.
God is glorified in the council of the saints.
He is great and terrible towards all that are round about Him.
Bring to the Lord, ye kindreds of the nations.
Bring to the Lord glory and honour.
Declare among the nations His glory.
Among all peoples His wonders.
Say among the nations that the Lord is king.
Their sound hath gone forth into all the earth, and their words unto the ends of the world.
He set in them the words of His lips.
And He gave unto them the lands of the heathen, and the labours of peoples they inherited.
God stood in the congregation of the gods, and in the midst He shall stand out among gods.
Bring to the Lord, ye sons of God, bring to the Lord the glory due unto His Name.
He hath subdued peoples under us, and nations under our feet.
Great is our Lord, and great is His strength.
He will give power and strength unto His people. Blessed is God.

Glory; both now. Alleluia.

FOR THE FEAST OF THE HOLY PROTECTION OF THE MOTHER OF GOD

1st of October

In the City of Our God. Alleluia.

GREAT is the Lord, and greatly to be praised, in the city of the Lord of hosts, in the city of our God.
The heavens declared His righteousness, and all the peoples saw His glory.
Glorious things are spoken of thee, O city of God.
Holy is Thy temple, wonderful in righteousness.
Holiness and majesty are in His sanctuary.
He guided them with a cloud by day, and all the night with a light of fire.
I shall be sheltered in the shelter of Thy wings.
He spread out a cloud for a shelter to them, and a fire to give them light by night.
The Lord shall keep thee; the Lord is thy shelter at thy right hand.
All the glory of the daughter of the King is within.
God is in His holy place, and in His temple every man uttereth glory.
Encircle Sion and encompass her.
The Lord loveth the gates of Sion more than all the dwellings of Jacob.
This Mount Sion wherein Thou hast dwelt.
I will take the cup of salvation, and I will call upon the Name of the Lord.
Let the sons of men hope in the shelter of Thy wings.
I shall be sheltered when Thy glory is made manifest to me.
In the shelter of Thy wings wilt Thou shelter me, from the face of the ungodly which have oppressed me.
Holiness becometh Thy house, O Lord, unto length of days.
I shall commemorate thy name in every generation and generation.
The rich among the people shall entreat thy countenance.
Therefore shall peoples give praise unto thee for ever, and unto the ages of ages.

Glory; both now. Alleluia.

FOR THE HOLY GREAT MARTYR DEMETRIUS, AND FOR ALL OTHER MARTYRS

26th of October

And Strength. Alleluia.

OUR God is refuge and strength.
A helper in afflictions which mightily befall us.
Therefore shall we not fear when the earth be shaken.
Nor when the mountains be removed into the heart of the seas.
O God, who shall be likened unto Thee? Be Thou not silent, neither be still, O God.
For behold, Thine enemies have made a noise, and they that hate Thee have lifted up their heads.
Against Thy people have they taken wicked counsel.
And have conspired against Thy saints.
They have made the dead bodies of Thy servants to be food for the birds of heaven.
The flesh of Thy saints for the beasts of the earth.
They have poured out their blood like water.
For Thy sake we are slain all the day long.
We are counted as sheep for the slaughter.
We are become a reproach to our neighbours.
And our enemies have scoffed at us.
Thou hast made us a byword among the nations, a shaking of head among the peoples.
Whilst my bones were broken, mine enemies reproached me.
And I became a man scourged all the day long.
And to the pain of my wounds have they added.
By fire hast Thou tried us even as silver is tried by fire.
Thou hast brought us into the snare.
Thou hast laid afflictions upon our back.
We went through fire and water, and Thou didst bring us out into refreshment.
Be glad in the Lord, and rejoice, ye righteous.
For the Lord is in the generation of the righteous, and their inheritance shall be for ever.
The righteous cried, and the Lord heard them.
And He delivered them out of all their tribulations.
The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication.
For the Lord is righteous and hath loved righteousness.
Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

The remnants of the ungodly shall be utterly destroyed.
But the salvation of the righteous is from the Lord.
A light hath dawned forth for the righteous man, and gladness for the upright of heart.
Be glad in the Lord, O ye righteous.
And give thanks for the remembrance of His holiness.
Rejoice in the Lord, O ye righteous; praise is meet for the upright.
In everlasting remembrance shall the righteous be.
In the saints that are in His earth hath the Lord been wondrous.
Wondrous is God in His saints.
All His desires are in them.
The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.
The righteous man shall be glad in the Lord, and shall hope in Him.
And all the upright in heart shall be praised.

Glory; both now. Alleluia.

FOR THE SYNAXIS OF THE ARCHANGELS MICHAEL AND GABRIEL AND ALL THE HEAVENLY HOSTS

8th of November

I Chant Unto Thee. Alleluia.

I WILL confess Thee, O Lord, with my whole heart; and before angels will I chant unto Thee.
Who maketh His angels spirits, and His ministers a flame of fire.
Give not thy foot unto moving, and may He not slumber that keepeth thee.
He walketh upon the wings of the winds.
Bless the Lord, all ye His angels.
Mighty in strength, that perform His word.
Bless the Lord, all ye His hosts, His ministers that do His will.
He sitteth on the cherubim, let the earth be shaken.
Worship Him, all ye His angels.
For He shall give His angels charge over thee, to keep thee in all thy ways.
On their hands shall they bear thee up, lest at any time thou dash thy foot against a stone.
Thou that sittest on the cherubim, manifest Thyself before Ephraim and Benjamin and Manasses.
The angel of the Lord will encamp round about them that fear Him, and will deliver them.
By the Word of the Lord were the heavens established.
And all the might of them by the Spirit of His mouth.

And He mounted upon cherubim and flew, He flew upon the wings of the winds.
Thou hast made him a little lower than the angels.
With glory and honour hast Thou crowned him.
He sent forth His angel and took me from the flocks of my father.
Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.
Praise the Lord from the heavens, praise Him in the highest.
Praise Him, all ye His angels; praise Him, all ye His hosts. To Thee is due praise, O God.

Glory; both now. Alleluia.

FOR SAINT JOHN CHRYSOSTOM, AND FOR ALL OTHER HOLY HIERARCHS

13th of November

The World. Alleluia.

HEAR this, all ye nations; give ear, all ye that inhabit the world. Both ye that are born of earth, and ye sons of men, rich and poor men together.
My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.
Come ye children, hearken unto me; I will teach you the fear of the Lord.
Lo, my lips I shall not restrain; Lord, Thou knowest it.
I have proclaimed the good tidings of Thy righteousness in the great congregation.
Thy righteousness have I not hid in my heart.
Thy truth and Thy salvation have I declared.
I have not concealed Thy mercy, nor Thy truth, from the great assemblage.
He walketh blameless and worketh righteousness.
I will confess Thee in the great congregation; among a mighty people will I praise Thee.
Let my mouth be filled with Thy praise, O Lord, that I may hymn Thy glory.
And Thy majesty all the day long.
I will declare Thy Name unto my brethren, in the midst of the church will I hymn Thee.
I will wash my hands in innocency, and I will compass Thine altar, O Lord.

That I may hear the voice of Thy praise, and tell of all Thy wondrous works.
O Lord, I have loved the beauty of Thy house, and the place where Thy glory dwelleth.
I have not sat with the council of vanity, nor shall I go in with them that transgress the law.
I said to the transgressors: Do not transgress; and to the sinners: Lift not up the horn.
I have hated the congregation of evil-doers, and with the ungodly will I not sit.
One thing have I asked of the Lord, this will I seek after.
That I may dwell in the house of the Lord all the days of my life.
That I may behold the delight of the Lord, and that I may visit His holy temple.
But as for me, I am like a fruitful olive tree in the house of the Lord.
For I have kept the ways of the Lord, and I have not acted impiously toward my God.
The mouth of the righteous shall meditate wisdom.
And his tongue shall speak of judgment.
For he shall remain unshaken for ever.
In everlasting remembrance shall the righteous be.
He shall not be afraid of evil tidings.
All the day long the righteous showeth mercy, and lendeth, and his seed shall be unto blessing.
He hath dispersed, he hath given to the poor.
His righteousness abideth unto ages of ages.
A light hath dawned forth for the righteous man, and gladness for the upright of heart.
He that is planted in the house of the Lord, in the courts of our God he shall blossom forth.
Thy priests, O Lord, shall be clothed with righteousness, and Thy righteous shall rejoice.
Blessed are they that dwell in Thy house; unto ages of ages shall they praise Thee.

Glory; both now. Alleluia.

FOR THE ENTRY OF OUR MOST HOLY LADY, THE THEOTOKOS

21st of November

In His Holy Mountain. Alleluia.

GREAT is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.
In the well-rooted joy of all the earth.
Glorious things are spoken of thee, O city of God, the city of the great King.
God is known in her towers, when He cometh to help her.
Even as we have heard, so too we have seen in the city of the Lord of hosts, in the city of our God.
God hath laid her foundations unto eternity.
The Most High hath hallowed His tabernacle.
Holiness and majesty are in His sanctuary.
This is the gate of the Lord, the righteous shall enter in thereat.
Holy is Thy temple, wonderful in righteousness.
Holiness becometh Thy house, O Lord, unto length of days.
They, the daughters of kings in Thine honour.
At Thy right hand stood the queen.
Arrayed in a vesture of inwoven gold, adorned in varied colours.
Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house.
And the King shall greatly desire thy beauty.
The rich among the people shall entreat thy countenance.
All the glory of the daughter of the King is within.
With gold-fringed garments is she arrayed, adorned in varied colours.
The virgins that follow after her shall be brought unto the King.
Those near her shall be brought unto Thee.
They shall be brought with gladness and rejoicing.
They shall be brought into the temple of the King.
We have thought, O God, of Thy mercy in the midst of Thy people.
I shall commemorate thy name in every generation and generation.
Therefore shall peoples give praise unto thee for ever, and unto the ages of ages.

Glory; both now. Alleluia.

FOR OUR RIGHTEOUS FATHER SABBAS, AND FOR ALL OTHER MONASTIC SAINTS

5th of December

My Supplication. Alleluia.

With patience I waited patiently for the Lord, and He was attentive unto me, and He hearkened unto my supplication.
He set my feet upon a rock, and He ordered my steps aright.
Lo, I have fled afar off and have dwelt in the wilderness.
I am become like a pelican of the wilderness.
I am like an owl in a ruined house.
I have watched, and am like a sparrow that sitteth alone upon the house-top.
My tears have been my bread by day and by night.
My knees are grown weak through fasting.
And my flesh is changed for want of oil.
For I ate ashes like bread.
And my drink I mingled with weeping.
I toiled in my groaning; every night I will wash my bed.
With tears will I water my couch.
For I forgot to eat my bread.
By reason of the voice of my groaning, my bone hath cleaved unto my flesh.
Thou hast set my tears before Thee, even as in Thy promise.
For the sake of the words of Thy lips have I kept the ways that are hard.
My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered.
For many dogs have encircled me.
The congregation of evil doers hath surrounded me.
O my Rejoicing, deliver me from them which have encircled me.
Many a time have they warred against me from my youth.
All the day long have they arrayed themselves for wars.
They have bent their bow, a bitter thing.
That they may shoot in secret at the blameless man.
Neither is it mine iniquity, O Lord, nor my sin.
Without iniquity I ran and directed my steps.
But as for me, when they troubled me, I put on sackcloth.
And I humbled my soul with fasting.
I am grown weary with crying, my throat is become hoarse.
From my hoping in my God, mine eyes have failed me.
I waited for God that saveth me from faintheartedness and from tempest.

I beheld the Lord ever before me, for He is at my right hand, that I might not be shaken.
All the nations compassed me round about, and by the Name of the Lord I warded them off.
They compassed me about like unto bees around a honeycomb.
And they burst into flame like a fire among the thorns, and by the Name of the Lord I warded them off.
Blessed is God, Who hath not given us to be a prey to their teeth.
An arrow of infants are their blows, and their tongues are made strengthless against them.
Let all Thy works, O Lord, give praise to Thee.
And let Thy righteous ones bless Thee.
Depart from me, all ye that work iniquity.
Know also that the Lord hath made wondrous His holy one.
He hath laboured for ever, and shall live to the end.
O love ye the Lord, all ye His saints.
For the Lord loveth judgment, and He will not forsake His holy ones.
The Lord preserveth the souls of His saints.
The saints shall boast in glory, and they shall rejoice upon their beds.
Precious in the sight of the Lord is the death of His saints.
Chant unto the Lord, O ye saints of His.
And give thanks at the remembrance of His holiness.

Glory; both now. Alleluia.

FOR THE NATIVITY OF OUR LORD AND GOD AND SAVIOUR, JESUS CHRIST

25th of December

All the Earth. Alleluia.

SHOUT with jubilation unto the Lord, all the earth.
Chant ye unto His Name.
Give glory in praise of Him.
Tell forth all His wonders.
Say unto God: How awesome are Thy works!
Let the heavens be glad and let the earth rejoice.
Sing unto God, chant unto His Name.
Prepare ye the way for Him that rideth upon the setting of the sun.
Lord is His Name; yea, rejoice before Him.
Confession and majesty are His work.
And His righteousness abideth unto ages of ages.
The Lord hath sent redemption unto His people.
Holy and terrible is His Name.

The right hand of the Lord hath wrought strength.
The right hand of the Lord hath exalted me.
A man will say: Mother Sion; and: That man was born in her.
Comely in beauty more than the sons of men.
The Most High Himself hath founded her.
Out of Sion is the magnificence of His comeliness.
Our God is in heaven and on earth; all things soever He hath willed, He hath done.
Of Thy mercies, O Lord, will I sing for ever.
Unto generation and generation will I declare Thy truth with my mouth.
For Thou hast said: Mercy shall be built up for ever.
In the heavens shall Thy truth be established.
His seed for ever shall abide.
And His throne shall be as the sun before Me.
And as the moon that is established for ever.
And I will establish His seed unto ages of ages.
And His throne shall be as the days of heaven.
And He shall have dominion from sea to sea.
And from the rivers even unto the ends of the inhabited earth.
He shall call upon Me and shall say: My Father art Thou.
My God, and the helper of My salvation.
And as for Me, I will make Him my firstborn, higher than the kings of the earth.
And all the kings of the earth shall worship Him.
What God is as great as our God? Thou art God Who alone workest wonders.
With the arm of Thy power hast Thou scattered Thine enemies.
Thou shalt herd them with a rod of iron.
Thou shalt shatter them like a potter's vessels.
Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty.
Thine arrows are sharp, O Mighty One.
Under Thee shall peoples fall—sharp in the heart of the enemies of the king.
From the womb before the morning star have I begotten Thee.
The Lord hath sworn and will not repent.
Thou art a priest for ever, after the order of Melchisedek.
The Lord said unto Me: Thou art My Son, this day have I begotten Thee.
Ask of Me, and I will give Thee the nations for Thine inheritance.
And the uttermost parts of the earth for Thy possession.

In the heading of the book it is written concerning Me.
Thy throne, O God, is for ever and ever.
A sceptre of uprightness is the sceptre of Thy Kingdom.
Thou hast loved righteousness and hated iniquity.
Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.
For Thou shalt have an inheritance among all the nations.
Blessed is the Lord for ever. So be it. So be it.

Glory; both now. Alleluia.

FOR THE HOLY THEOPHANY OF OUR LORD AND GOD AND SAVIOUR, JESUS CHRIST

6th of January

And Bless Us. Alleluia.

GOD be gracious unto us and bless us.
And cause His face to shine upon us and have mercy on us.
Come unto Him, and be enlightened, and your faces shall not be ashamed.
The rushings of the river make glad the city of God.
The voice of the Lord is upon the waters.
The God of glory hath thundered.
The Lord is upon the many waters.
The Lord dwelleth in the flood.
Yea, the Lord shall sit as king for ever.
Lo, He will utter with His voice a voice of power. Give ye glory unto God.
The rivers have lifted up, O Lord, the rivers have lifted up their voices.
The rivers will lift up their waves, at the voices of many waters.
Therefore will I remember Thee from the land of Jordan and Hermoniem, from the little mountain.
They shall be drunken with the fatness of Thy house, and of the torrent of Thy delight shalt Thou make them to drink.
For in Thee is the fountain of life, in Thy light shall we see light.
The sea beheld and fled.
Jordan turned back.
The mountains skipped like rams.
And the hills like lambs of flocks.
At the presence of the Lord the earth was shaken.
At the presence of the God of Jacob.
Who turneth the rock into pools of waters.
And the precipice into fountains of waters.
Cause Thy face to shine, and we shall be saved.

Thou didst establish the sea by Thy might.
Thou didst break the heads of the dragons in the water.
Thou didst crush the head of the dragon.
Thou hast cloven fountains and torrents.
Thou hast dried up the rivers of Etham.
Deep calleth unto deep, at the voice of Thy cataracts.
The waters saw Thee, O God, the waters saw Thee and were afraid.
The abysses were troubled; great was the resounding sound of the waters.
The clouds gave forth a voice; yea, for Thine arrows passed abroad.
Thy lightnings have lightened the world.
The earth was shaken and it trembled.
In the sea are Thy byways, and Thy paths in many waters.
And Thy footsteps shall not be known.
How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Glory; both now. Alleluia.

FOR THE MEETING OF OUR LORD AND GOD AND SAVIOUR, JESUS CHRIST

2nd of February[1]

A Good Word. Alleluia.

My heart hath poured forth a good word.
I speak of my works to the king.
My tongue is the pen of a swiftly writing scribe.
Comely art Thou in beauty more than the sons of men.
Grace hath been poured forth on Thy lips.
Wherefore God hath blessed Thee for ever.
Gird Thy sword upon Thy thigh, O Mighty One.
In Thy comeliness and Thy beauty.
And bend Thy bow, and proceed prosperously, and be king.
Because of truth and meekness and righteousness.
Thine arrows are sharp, O Mighty One.
Under Thee shall peoples fall.
Sharp in the heart of the enemies of the king.
Thy throne, O God, is for ever and ever.
A sceptre of uprightness is the sceptre of Thy kingdom.
Thou hast loved righteousness and hated iniquity.
Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

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[1] The alternative selection "My Heart Hath Poured Forth a Good Word" and its appended acclamations (see pages 279–280) is often chanted on this feast instead of this selection.

Myrrh and stacte and cassia exhale from Thy garments.
From the ivory palaces, whereby they have made Thee glad.
They the daughters of kings in Thine honour.
At Thy right hand stood the queen.
Arrayed in a vesture of inwoven gold, adorned in varied colours.
Hearken, O daughter, and see, and incline thine ear; and forget thine own people and thy father's house.
And the King shall greatly desire thy beauty.
For He Himself is thy Lord, and thou shalt worship Him.
The rich among the people shall entreat thy countenance.
All the glory of the daughter of the King is within.
With gold-fringed garments is she arrayed, adorned in varied colours.
The Lord is in His holy temple; the Lord, in heaven is His throne.
Holiness and majesty are in His sanctuary.
Thy processionals have been seen, O God.
The processionals of my God, of my King Who is in His sanctuary.
Holy is Thy temple, wonderful in righteousness.
Holiness becometh Thy house, O Lord, unto length of days.
I shall commemorate thy name in every generation and generation.
So will I chant unto Thy Name unto the ages, for it is good before Thy saints.

Glory; both now. Alleluia.

FOR THE ANNUNCIATION OF OUR MOST HOLY LADY, THE THEOTOKOS

25th of March

To the King. Alleluia.

O GOD, give Thy judgment to the king, and Thy righteousness to the son of the king.
That he may judge Thy people with righteousness, and Thy poor with judgment.
Let the mountains receive peace for the people, and let the hills receive righteousness.
He shall judge the beggars among the people, and shall save the sons of the poor.
Proclaim from day to day the good tidings of the salvation of our God.
The Lord shall give speech with great power to them that bring good tidings.
The Lord hath sworn in truth unto David, and He will not annul it.
Of the fruit of thy loins will I set upon thy throne.
He shall come down like rain upon a fleece, and like rain-drops that fall upon the earth.

And He bowed the heavens and came down, and thick darkness was under His feet.
For the Lord hath elected Sion.
He hath chosen her to be a habitation for Himself.
And He bowed the heavens and came down.
The Most High hath hallowed His tabernacle.
God hath laid her foundations unto eternity.
God is in the midst of her, and she shall not be shaken.
God shall come visibly, yea, our God, and shall not keep silence.
He shall spare the poor man and the pauper, and the souls of the poor shall He save.
And all the kings of the earth shall worship Him.
All the nations shall serve Him.
For He hath delivered the beggar from the oppressor.
And the poor man for whom there was no helper.
And they shall make prayer concerning Him always.
All the day long shall they bless Him.
He shall be a support in the earth on the summits of the mountains.
Exalted more than Lebanon shall be His fruit.
And they of the city shall flourish like the grass of the earth.
His Name shall be blessed unto the ages.
And in Him shall be blessed all the tribes of the earth.
Blessed is the Lord, the God of Israel, Who alone doeth wonders.
And blessed is the Name of His glory for ever, and unto the ages of ages.
And all the earth shall be filled with His glory. So be it. So be it.

Glory; both now. Alleluia.

FOR THE BIRTH OF THE VENERABLE AND GLORIOUS PROPHET AND FORERUNNER

24th of June

For His People. Alleluia.

BLESSED be the Lord God of Israel, for He hath visited and wrought redemption for His people.
And hath raised up a horn of salvation for us in the house of His servant David.
The Lord hath sworn in truth unto David, and He will not annul it.
Of the fruit of thy loins will I set upon thy throne.
There will I make to spring forth a horn for David.
I have prepared a lamp for My Christ.
Blessed is the man that feareth the Lord.

In His commandments shall he greatly delight.
His seed shall be mighty upon the earth.
The generation of the upright shall be blessed.
Glory and riches shall be in his house.
And his righteousness abideth unto ages of ages.
There hath risen up in darkness a light for the upright.
He shall order his words with judgment.
For he shall remain unshaken for ever.
He is merciful and compassionate and righteous; a good man is he that is compassionate and lendeth.
In everlasting remembrance shall the righteous be.
He shall not be afraid of evil tidings.
His heart is ready to hope in the Lord.
His heart is established, he shall not be afraid.
He hath dispersed, he hath given to the poor, his righteousness abideth unto ages of ages.
But the salvation of the righteous is from the Lord.
He will never permit the righteous to be shaken.
And his steps shall not be tripped.
A light hath dawned forth for the righteous man, and gladness for the upright of heart.
And thou, child, shalt be called the prophet of the Most High.
For thou shalt go before the face of the Lord, to prepare His ways.
To give knowledge of salvation unto His people, by the remission of their sins, through the bowels of mercy of our God.
For Thou shalt bless the righteous, O Lord.
With glory and honour hast Thou crowned him.
To guide our feet into the way of peace.

Glory; both now. Alleluia.

FOR THE HOLY PROPHET ELIAS

20th of July

All the Day Long. Alleluia.

O LORD, in the light of Thy face shall they walk, and in Thy Name shall they rejoice all the day long.
Pour out Thy wrath upon the nations that know Thee not.
And upon the kingdoms that have not called upon Thy Name.
God stood in the congregation of the gods, and in the midst He shall stand out among gods.
And He smote His enemies upon their backs.
Reproach everlasting He gave to them.

Their priests fell by the sword.
Against Thy people have they taken wicked counsel, and have conspired against Thy saints.
God Who is glorified in the council of the saints.
Is great and terrible towards all that are round about Him.
The righteous man shall flourish like a palm tree, and like a cedar in Lebanon shall he be multiplied.
I have found David My servant, with My holy oil have I anointed him.
And I will hew down his enemies before his face.
And them that hate him shall I put to flight.
And I will deliver him; I will shelter him because he hath known My Name.
Touch not Mine anointed ones, and to My prophets do no evil.
And He called a famine upon the land.
He brake all the staff of bread.
Thou art a priest for ever, after the order of Melchisedek.
I have hated the congregation of evil-doers, and with the ungodly will I not sit.
With length of days will I satisfy him, and I will show him my salvation.
I shall not die, but live, and I shall tell of the works of the Lord.
But we the living will bless the Lord from henceforth and for evermore.

Glory; both now. Alleluia.

FOR THE DORMITION OF SAINT ANNA, THE MOTHER OF THE THEOTOKOS

25th of July

Of My Supplication. Alleluia.

I AM filled with love, for the Lord will hear the voice of my supplication.
For He hath inclined His ear unto me, and in my days will I call upon Him.
What shall I render unto the Lord for all that He hath rendered unto me?
Out of mine affliction I called upon the Lord, and He heard me and brought me into a broad place.
They that fear the Lord have hoped in the Lord.
Their helper and defender is He.
The Lord is my strength and my song, and He is become my salvation.
The voice of rejoicing and salvation is in the tents of the righteous.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me.

I will give thanks unto Thee, for Thou hast heard me, and art become my salvation.

Thou hast broken my bonds asunder; I will sacrifice a sacrifice of praise unto Thee, and I will call upon the Name of the Lord.

The Lord being mindful of us, hath blessed us.

I have walked in the innocence of my heart in the midst of my house.

O Lord, hear my prayer, and let my cry come unto Thee.

The whole day long mine enemies reproached me, and they that praised me made an oath against me.

He hath regarded the prayer of the humble, and hath not despised their supplication.

The Lord from heaven hath looked upon the earth, to hear the groaning of them that be in fetters.

Remember, O Lord, the reproach of Thy servants, which I have endured in my bosom from many nations.

Sion heard and was glad, and the daughters of Judea rejoiced because of Thy judgments, O Lord.

He heard my voice out of His holy temple, and my cry before Him shall enter into His ears.

Let the heart of them be glad that seek the Lord; seek ye the Lord, and be strengthened.

He hath sent out of heaven and saved me, He hath given over to reproach them that were trampling me down.

It is better to hope in the Lord than to hope in princes.

It is better to trust in the Lord than to trust in man.

But as for me, I am like a fruitful olive tree in the house of the Lord; I have hoped in the mercy of God for ever, and unto the ages of ages.

The Lord hath sworn in truth unto David, and He will not annul it.

Of the fruit of thy loins will I set upon thy throne.

There will I make to spring forth a horn for David.

Blessed is God Who hath not turned away my prayer, nor His mercy away from me.

Glory; both now. Alleluia.

FOR THE TRANSFIGURATION OF OUR LORD AND GOD AND SAVIOUR, JESUS CHRIST

6th of August

In His Holy Mountain. Alleluia.

GREAT is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.
Who settest fast the mountains by Thy strength.
Who coverest Thyself with light as with a garment.
Praise and beauty are before Him.
Enriched shall be the mountains of the wilderness.
And the hills shall be girded with rejoicing.
The mountain of God is a butter mountain, a curdled mountain.
Who shall ascend into the mountain of the Lord?
Or who shall stand in His holy place?
O Lord, who shall abide in Thy tabernacle?
Or who shall dwell in Thy holy mountain?
O send out Thy light and Thy truth.
They have guided me along the way, and have brought me unto Thy holy mountain.
Thou shinest wondrously from the everlasting mountains.
Thine is the day and Thine is the night.
Thou hast perfected the light and the sun.
Thou hast made all the borders of the earth.
Thine are the heavens, and Thine is the earth.
The world and the fulness thereof hast Thou founded.
The north and the sea hast Thou created.
Tabor and Hermon shall rejoice in Thy Name.
This mountain which His right hand had gained as a possession.
Who shall ascend into the mountain of the Lord?
Or who shall stand in His holy place?
And He shall bring forth thy righteousness as the light, and thy judgment as the noonday.
But Thy right hand, and Thine arm, and the light of Thy countenance.
O Lord, in the light of Thy face shall they walk.
And in Thy Name shall they rejoice all the day long.
And let the brightness of the Lord our God be upon us, from henceforth and for evermore.

Glory; both now. Alleluia.

FOR THE DORMITION OF OUR MOST HOLY LADY, THE THEOTOKOS

15th of August[1]

All the Earth. Alleluia.

SHOUT with jubilation unto the Lord, all the earth.
Shout with jubilation before the Lord our King.
Give thanks unto Him; praise His Name.
In the city of the Lord of hosts, in the city of our God.
His place hath been made in peace.
And His dwelling in Sion.
The Lord loveth the gates of Sion more than all the dwellings of Jacob.
Glorious things are spoken of thee, O city of God.
God hath laid her foundations unto eternity.
God is in the midst of her, and she shall not be shaken.
The Most High hath hallowed His tabernacle.
Holiness and majesty are in His sanctuary.
Ready is my heart, O God, ready is my heart.
I will sing and chant in my glory.
What shall I render unto the Lord for all that He hath rendered unto me?
This Mount Sion wherein Thou hast dwelt.
I will take the cup of salvation, and I will call upon the Name of the Lord.
In peace in the same place I shall lay me down and sleep.
Return, O my soul, unto thy rest, for the Lord hath dealt bountifully with thee.
Into Thy hands I will commit my spirit.
The Lord is righteous; He hath cut asunder the necks of sinners.
O Lord my God, I will confess Thee for ever.
Thou hast fashioned me and hast laid Thy hand upon me.
Thou hast held me by my right hand.
And with glory hast Thou taken me to Thyself.
For I shall go to the place of the wondrous tabernacle, even to the house of God.
The voice of rejoicing and salvation is in the tents of the righteous.
This change hath been wrought by the right hand of the Most High.
But as for me, in righteousness shall I appear before Thy face.
I shall be filled when Thy glory is made manifest to me.
Arise, O Lord, into Thy rest.
Thou and the ark of Thy holiness.

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[1] See the note on page 265.

Holy is Thy temple, wonderful in righteousness.
Holiness becometh Thy house, O Lord, unto length of days.
I shall commemorate thy name in every generation and generation.

Glory; both now. Alleluia.

FOR THE BEHEADING OF THE VENERABLE FORERUNNER

29th of August

That Feareth the Lord. Alleluia.

BLESSED is the man that feareth the Lord.
In His commandments shall he greatly delight.
The generation of the upright shall be blessed.
Glory and riches shall be in his house.
And his righteousness abideth unto ages of ages.
O God, the heathen are come into Thine inheritance, they have defiled Thy holy temple.
They have made Jerusalem as it were the hut of an orchard-keeper.
They have made the dead bodies of Thy servants to be food for the birds of heaven.
The flesh of Thy saints for the beasts of the earth.
They have poured out their blood like water round about Jerusalem, and there was none to bury them.
For the sake of the words of Thy lips have I kept the ways that are hard.
Thy truth and Thy salvation have I declared.
I have not concealed Thy mercy, nor Thy truth, from the great assemblage.
Thy righteousness have I not hid in my heart.
I said to the transgressors: Do not transgress; and to the sinners: Lift not up the horn.
Lo, my lips I shall not restrain; Lord, Thou knowest it.
And He reproved kings for their sake.
Saying: Touch not Mine anointed ones, and to My prophets do no evil.
He sent a man before them.
He is merciful and compassionate and righteous.
A good man is he that is compassionate and lendeth.
In everlasting remembrance shall the righteous be.
His heart is ready to hope in the Lord.
The sinner shall see and be angered.
He shall gnash with his teeth and melt away.
The desire of the sinner shall perish.
The righteous man shall flourish like a palm tree.

And like a cedar in Lebanon shall he be multiplied.
The righteous man shall be glad in the Lord, and shall hope in Him.
Lo, I have fled afar off and have dwelt in the wilderness.
I am become like a pelican of the wilderness.
I am like an owl in a ruined house.
I have watched, and am like a sparrow that sitteth alone upon the house-top.
Neither is it mine iniquity, O Lord, nor my sin; without iniquity I ran and directed my steps.
He walketh blameless and worketh righteousness.
Blessed are they that keep judgment and do righteousness at all times.
The Lord preserveth all that love Him.
My mouth shall speak the praise of the Lord.
And my tongue shall treat of Thy righteousness, and of Thy praise all the day long.
And let all flesh bless His holy Name, for ever, yea, for ever and ever.

Glory; both now. Alleluia.

FOR PALM SUNDAY

In All the Earth. Alleluia.

O LORD, our Lord, how wonderful is Thy Name in all the earth.
For Thy magnificence is lifted high above the heavens.
Out of the mouths of babes and sucklings hast Thou perfected praise.
Because of Thine enemies, to destroy the enemy and avenger.
Thou hast rebuked the heathen, and the ungodly man hath perished.
The stone which the builders rejected, the same is become the head of the corner.
This is the Lord's doing, and it is marvellous in our eyes.
The Lord is great in Sion, and He is high above all peoples.
There did He break the power of their bows.
The weapon and the sword and the battle.
Sion heard and was glad, and the daughters of Judea rejoiced.
Praise the Lord, O Jerusalem; praise thy God, O Sion.
The God of gods shall be seen in Sion.
Encircle Sion and encompass her.
Tell her story in her towers.
To declare in Sion the Name of the Lord, and His praise in Jerusalem.
For God is king of all the earth.
O chant ye with understanding, God is king over the nations.
Chant unto the Lord Who dwelleth in Sion.
For God will save Sion, and the cities of Judea shall be builded.

To Thee is due praise, O God, in Sion.
And unto Thee shall a vow be rendered in Jerusalem.
Blessed is He that cometh in the Name of the Lord.
God is the Lord, and hath appeared unto us.
Ordain a feast with thick boughs, even unto the horns of the altar.
Thou art my God, and I will confess Thee; Thou art my God, and I will exalt Thee.
I will give thanks unto Thee, for Thou hast heard me, and Thou art become my salvation.
That I may declare all Thy praises in the gates of the daughter of Sion.
Who shall give out of Sion the salvation of Israel?
In the courts of the house of the Lord, in thy midst, O Jerusalem.
The Lord shall be king unto eternity.
Thy God, O Sion, unto generation and generation.
His praise abideth for ever and unto ages of ages.

Glory; both now. Alleluia.

FOR THOMAS SUNDAY

He is Clothed with Majesty. Alleluia.

THE Lord is King, He is clothed with majesty.
The Lord is clothed with strength, and He hath girt Himself.
For He established the world which shall not be shaken.
Who shall tell of the mighty acts of the Lord?
Who shall make all His praises to be heard?
So let them say that have been redeemed by the Lord, whom He hath redeemed from the hand of the enemy.
Let them give thanks unto the Lord for His mercies.
And for His wondrous works for the sons of men.
For He satisfied the empty soul, and the hungry soul hath He filled with good things.
As for them that sit in darkness and the shadow of death.
Fettered with beggary and iron.
They cried unto the Lord in their affliction.
And out of their distresses He saved them.
And He brought them out of darkness and the shadow of death.
For He shattered the gates of brass.
And brake the bars of iron.
And He delivered them from their corruption.
And their bonds He brake asunder.
Let them exalt Him in the assembly of the people.
And in the seat of the elders let them praise Him.

For the Lord hath hearkened unto the poor.
And hath not despised them that are fettered for His sake.
And let them sacrifice to Him a sacrifice of praise, and let them proclaim His works with rejoicing.
The Lord awoke as one that sleepeth, and He smote His enemies.
The eyes of the Lord are upon them that hope in His mercy.
To hear the groaning of them that be in fetters.
To loose the sons of the slain.
Let God arise and let His enemies be scattered.
And let them that hate Him flee from before His face.
This is the day which the Lord hath made; let us rejoice and be glad therein.
Arise, O Lord my God, let Thy hand be lifted high.
Forget not Thy paupers to the end.
O Lord my God, I will confess Thee for ever.

Glory; both now. Alleluia.

FOR THE ASCENSION OF OUR LORD AND GOD AND SAVIOUR, JESUS CHRIST

With a Voice of Rejoicing. Alleluia.

CLAP your hands, all ye nations; shout unto God with a voice of rejoicing.
For the Lord Most High is terrible, a great King over all the earth.
He hath subdued peoples under us, and nations under our feet.
He hath chosen us for His inheritance.
The beauty of Jacob, which He loved.
God is gone up in jubilation, the Lord with the voice of the trumpet.
And He mounted upon cherubim and flew.
He flew upon the wings of the winds.
Who appointeth the clouds for His ascent.
Who walketh upon the wings of the winds.
Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates.
And the King of Glory shall enter in.
Who is this King of Glory?
The Lord strong and mighty, the Lord, mighty in war.
The Lord in heaven hath prepared His throne.
And His kingdom ruleth over all.
The Lord said unto my Lord: Sit Thou at My right hand.
Until I make Thine enemies the footstool of Thy feet.
Worship Him, all ye His angels.

God sitteth upon His holy throne.
And He Himself will judge the world in righteousness.
O Lord, Thy mercy is in heaven, and Thy truth reacheth unto the clouds.
Thy throne, O God, is for ever and ever.
Thy throne is prepared of old; Thou art from everlasting.
Thou hast ascended on high, Thou leddest captivity captive.
Thou hast sat upon a throne, O Thou that judgest righteousness.
For Thy magnificence is lifted high above the heavens.
Be still, and know that I am God.
Be Thou exalted above the heavens, O God, and Thy glory above all the earth.
Be Thou exalted, O Thou that judgest the earth.
Wonderful on high is the Lord.
The heaven of heaven belongeth to the Lord, but the earth He gave unto the sons of men.
Who is like unto the Lord our God?
Who dwelleth on high and looketh down on things that are lowly, in heaven and on the earth.
Be Thou exalted, O Lord, in Thy strength.
We will sing and chant of Thy mighty acts.
O chant ye unto our God, chant ye.
Unto Him that rideth the heaven of heaven towards the dayspring.
Exalt ye the Lord our God, and worship at His holy mountain; for holy is the Lord our God.

Glory; both now. Alleluia.

FOR THE SUNDAY OF PENTECOST

The Work of His Hands. Alleluia.

THE heavens declare the glory of God, and the firmament proclaimeth the work of His hands.
By the Word of the Lord were the heavens established.
And all the might of them by the Spirit of His mouth.
For He hath looked out from His holy height.
The Lord looked down from heaven, He beheld all the sons of men.
Fire shall go before Him.
And round about Him shall there be a mighty tempest.
Coals were kindled therefrom.
And He bowed the heavens and came down.
From the far-shining radiance that was before Him there passed by clouds.

The wings of a dove covered with silver.
And her pinions of sparkling gold.
Out of Sion is the magnificence of His comeliness.
When He that is in the heavens ordaineth kings over her.
They shall be made snow-white in Selmon.
All the ends of the earth shall remember and shall turn unto the Lord.
And all the kindreds of the nations shall worship before Him.
For the kingdom is the Lord's, and He Himself is sovereign of the nations.
The law of the Lord is blameless, converting souls.
The testimony of the Lord is trustworthy, bringing wisdom to infants.
The statutes of the Lord are upright, gladdening the heart.
The commandment of the Lord is far-shining, enlightening the eyes.
The earth was shaken and the heavens dropped dew, at the presence of the God of Sinai, at the presence of the God of Israel.
A rain freely given shalt Thou ordain, O God, for Thine inheritance; yea, it became weak.
But Thou shalt restore it.
In the stead of thy fathers, sons are born to thee.
Thou shalt make them princes over all the earth.
Their sound hath gone forth into all the earth.
And their words unto the ends of the world.
Thou wilt send forth Thy Spirit, and they shall be created.
And Thou shalt renew the face of the earth.
Thy good Spirit shall lead me in the land of uprightness.
Create in me a clean heart, O God.
And renew a right spirit within me.
Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
Restore unto me the joy of thy salvation.
And with Thy governing Spirit establish me.
The Lord shall give speech with great power to them that bring good tidings.
The Lord will give strength unto His people.
The Lord will bless His people with peace.

Glory; both now. Alleluia.

A GOOD WORD

Selections from Psalm 44

If desired, the following selection may by used on the Feasts of the All-holy Theotokos

A Good Word. Alleluia.

My heart hath poured forth a good word. Rejoice, O Queen of all, all-hymned Mother of Christ God. Alleluia.

I speak of my works to the king. Rejoice, O Queen of the Angels, Sovereign Lady of the world. Alleluia.

My tongue is the pen of a swiftly writing scribe. Rejoice, O preaching of the Prophets, and glory of the Patriarchs. Alleluia.

Comely art Thou in beauty more than the sons of men. Rejoice, O pure Virgin, Lady Bride of God. Alleluia.

Grace hath been poured forth on Thy lips. Rejoice, O spotless, undefiled, incorrupt, all-holy one. Alleluia.

Wherefore God hath blessed Thee for ever. Rejoice, O hope of those without hope, and help of the embattled. Alleluia.

Gird Thy sword upon Thy thigh, O Mighty One. Rejoice, O Full of Grace, the Lord is with thee, and through thee, with us. Alleluia.

In Thy comeliness and Thy beauty. Rejoice, blessed art thou among women, and blessed is the Fruit of thy womb. Alleluia.

Bend Thy bow, and proceed prosperously, and be king. Rejoice, O Virgin Theotokos, blessed among women. Alleluia.

Because of truth and meekness and righteousness. Rejoice, O Mary, Sovereign Lady of us all; the Lord of hosts is with thee. Alleluia.

Wherefore God, Thy God, hath anointed Thee. Rejoice, O fiery throne, more glorious than the creatures of fourfold aspect.[1] Alleluia.

With the oil of gladness more than Thy fellows. Rejoice, O Mary, Sovereign Lady of us all; rejoice, O Mother of Life. Alleluia.

At Thy right hand stood the queen. Rejoice, O most blessed, most glorified one. Alleluia.

Arrayed, adorned in varied colours. Rejoice, O immaculate Theotokos, for thou hast borne the Saviour of our souls. Alleluia.

Hearken, O daughter, and see, and incline thine ear. Rejoice, O most holy paradise; rejoice, thou Bride unwedded. Alleluia.

And forget thine own people and thy father's house. Rejoice, O Saint, greatest of the saints; rejoice, thou Bride unwedded. Alleluia.

The rich among the people shall entreat thy countenance. O all-holy Virgin, hearken to the voice of thy worthless supplicant, who doth offer to thee from the sighings of his heart, and do thou ever prosper him on his way, O Lady. Alleluia.

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[1] Cf. Ezekiel 1:5–10.

I shall commemorate thy name in every generation and generation. O all-holy Virgin, Bride of God, accept my lowly service and offer it unto the compassionate God, that rejoicing, I may glorify thee, O all-immaculate one. Alleluia.

Glory; both now. Alleluia.

* * *

After the Selection, if the extended melodies for Glory *and* Both now *are not chanted, then chant in the First Tone:*

Glory.

LET us worship the Father, and let us glorify the Son, and with one accord let us all praise the All-holy Spirit, whilst crying and saying: O All-holy Trinity, save us all.

Both now.

THY Mother do Thy people bring before Thee in intercession, O Christ. By her supplications, grant us Thy compassions, O Good One, that we may glorify Thee, Who for our sake hast shone forth from the grave.

But when it is not the Lord's Day, or the season of Pascha, the above hymn endeth as followeth:

Who for our sake hast shone forth from her.

Then the Little Litany, followed by the appointed Sessional Hymns. If it be Sunday, however, immediately after the Glory *and* Both now, *the Resurrectional Evlogitaria are chanted, followed by the Litany and the Hypakoë of the tone of the week or the Sessional Hymn of the Feast.*

The Great Horologion

PART THREE

The Akathist Hymn to our Sweetest Lord Jesus Christ
The Akathist Hymn to the Most Holy Theotokos
The Canon of the Akathist Hymn
The Small Supplicatory Canon to the Most Holy Theotokos
The Great Supplicatory Canon to the Most Holy Theotokos
The Service of Preparation for Holy Communion
Thanksgiving After Holy Communion
A Supplicatory Canon to our Lord Jesus Christ
A Supplicatory Canon to the Guardian Angel of a Man's Life
A Supplicatory Canon to the Heavenly Powers and to All Saints
The Akathist Hymn to the Precious Cross

The Akathist Hymn to Our Sweetest Lord Jesus Christ

KONTAKION

Plagal of Fourth Tone

To Thee, the Champion Leader and Lord, the Vanquisher of Hades, I, Thy creature and servant, offer a song of praise, for Thou hast delivered me from eternal death. But as Thou hast ineffable loving-kindness, from all dangers that can be do Thou deliver me, that I may cry to Thee:

Jesus, Son of God, have mercy on me.

A

CREATOR of Angels and Lord of Hosts, as of old Thou didst open the ear and tongue of him that was deaf and dumb, so now open my perplexed mind and tongue to praise Thy most holy Name, that I may cry to Thee:

Jesus, most wonderful, Astonishment of Angels.
Jesus, most powerful, Deliverance of Forefathers.
Jesus, most sweet, Exultation of Patriarchs.
Jesus, most glorious, Dominion of kings.
Jesus, most desired, Fulfilment of Prophets.
Jesus, most praised, Steadfastness of Martyrs.
Jesus, most gladsome, Comfort of monastics.
Jesus, most compassionate, Sweetness of presbyters.
Jesus, most merciful, Abstinence of fasters.
Jesus, most tender, Joy of the righteous.
Jesus, most pure, Sobriety of virgins.
Jesus, pre-eternal, Salvation of sinners.

Jesus, Son of God, have mercy on me.

B

SEEING the widow weeping bitterly, O Lord, Thou wast moved with compassion, and didst raise up her son as he was being carried to

ked: Lord, show us
been so long with
he Father and the
with fear I cry to

me.

Thine Apostles who
u also me, who am
h of Thy Holy Spirit,

nate Jesus, Thou hast
. Now despise not me
precious myrrh:

Jesus, hearken unto me who was conceived in iniquity.
Jesus, cleanse me who was born in sin.
Jesus, teach me who am become foolish.
Jesus, enlighten me who am darkened.
Jesus, purify me who am defiled.
Jesus, restore me, the prodigal.

Jesus, Son of God, have mercy on me.

Z

HAVING a tempest of doubting thoughts within, Peter was sinking. But beholding Thee, O Jesus, bearing flesh and walking on the waters, he knew Thee to be the true God; and receiving the hand of salvation, he cried:

Alleluia.

H

WHEN the blind man heard Thee, O Lord, passing by on the way, he cried: Jesus, Son of David, have mercy on me! And Thou didst call him and open his eyes. Wherefore, by Thy mercy enlighten the spiritual eyes of my heart as I cry to Thee and say:

Jesus, Creator of those on high.
Jesus, Redeemer of those below.
Jesus, Vanquisher of the nethermost powers.
Jesus, Adorner of every creature.
Jesus, Comforter of my soul.
Jesus, Enlightener of my mind.
Jesus, Gladness of my heart.
Jesus, Health of my body.
Jesus, my Saviour, save me.
Jesus, my Light, enlighten me.
Jesus, from all torment deliver me.
Jesus, save me who am unworthy.

Jesus, Son of God, have mercy on me.

Θ

As of old Thou didst redeem us from the curse of the law by Thy divinely-shed blood, O Jesus, likewise rescue us from the snares whereby the serpent hath entangled us through the passions of the flesh, through lustful incitements and perilous lethargy, as we cry to Thee:

Alleluia.

I

BEHOLDING in human form Him Who by His hand fashioned man, and understanding Him to be their Master, the children of the Hebrews hastened with boughs to do homage, crying: Hosanna! But we offer Thee a hymn of praise, saying:

Jesus, true God.
Jesus, Son of David.
Jesus, glorious King.
Jesus, innocent Lamb.
Jesus, Shepherd most marvellous.
Jesus, Protector of mine infancy.
Jesus, Guide of my youth.
Jesus, Boast of mine old age.
Jesus, my Hope at death.
Jesus, my Life after death.
Jesus, my Comfort at Thy judgment.
Jesus, my Desire, let me not then be ashamed.

Jesus, Son of God, have mercy on me.

K

FULFILLING the words and proclamations of the God-bearing Prophets, O Jesus, Thou didst appear on earth, and Thou Who art uncontainable didst dwell among men. Wherefore, being healed by Thy wounds, we learned to chant:

Alleluia.

Λ

WHEN the light of Thy truth shone in the world, devilish delusion was driven away; for the idols, O our Saviour, have fallen, unable to endure Thy power. But we who have received salvation cry to Thee:

Jesus, Truth dispelling falsehood.
Jesus, Light transcending every light.
Jesus, King surpassing all in strength.
Jesus, God constant in mercy.
Jesus, Bread of life, fill me who am hungry.
Jesus, Well-spring of knowledge, refresh me who am thirsty.
Jesus, Garment of gladness, clothe me who am naked.
Jesus, Haven of joy, shelter me who am unworthy.
Jesus, Giver to those who ask, grant me mourning for my sins.
Jesus, Finder of those who seek, find my soul.

Jesus, Opener to those who knock, open my hardened heart.
Jesus, Redeemer of sinners, wash away my sins.

Jesus, Son of God, have mercy on me.

M

DESIRING to unveil the mystery hidden from all ages, Thou wast led as a sheep to the slaughter, O Jesus, and as a voiceless lamb before its shearer. But as God, Thou didst rise from the dead and ascend with glory to Heaven, and together with Thyself, didst raise us up who cry:

Alleluia.

N

NEW was the Creation which the Creator revealed to us when He appeared, for without seed He took flesh of a Virgin and rose from the tomb without breaking the seal of either, and bodily entered in unto the Apostles whilst the doors were shut. Wherefore, marvelling at this we chant:

Jesus, Word uncontainable.
Jesus, Intelligence unfathomed.
Jesus, Power incomprehensible.
Jesus, Wisdom immeasurable.
Jesus, Divinity indepictable.
Jesus, Dominion unbounded.
Jesus, Kingdom invincible.
Jesus, Sovereignty unending.
Jesus, Strength sublime.
Jesus, Authority everlasting.
Jesus, my Creator, fashion me anew.
Jesus, my Saviour, save me.

Jesus, Son of God, have mercy on me.

Ξ

SEEING the strange Incarnation of God, let us estrange ourselves from this vain world and raise our mind to things divine. To this end God descended to earth, that He might raise to Heaven us who cry to Him:

Alleluia.

O

WHOLLY present with those below, yet in no way separated from those above, was the Uncircumscribed One, when of His own will He suffered for us; by His death, our death He put to death, and by His Resurrection, He granted life to us who chant to Him such words as these:

Jesus, Sweetness of my heart.
Jesus, Strength of my body.
Jesus, Light of my soul.
Jesus, Alacrity of my mind.
Jesus, Gladness of my conscience.
Jesus, Hope unexcelled.
Jesus, Remembrance everlasting.
Jesus, Praise most exalted.
Jesus, my Glory most sublime.
Jesus, my Desire, reject me not.
Jesus, my Shepherd, seek me out.
Jesus, my Saviour, save me.

Jesus, Son of God, have mercy on me.

Π

ALL the orders of Angels in Heaven unceasingly glorify Thy most holy Name, O Jesus, crying: Holy, Holy, Holy! But we sinners on earth, with our tongues of clay, chant:

Alleluia.

P

ORATORS most eloquent do we behold mute as fish before Thee, O Jesus our Saviour, for they are at a loss to explain how Thou art both perfect man and immutable God. But as for us, marvelling at this mystery, we cry with faith:

Jesus, God of gods.
Jesus, King of kings.
Jesus, Lord of lords.
Jesus, Judge of the living and the dead.
Jesus, Hope of the despairing.
Jesus, Comfort of the mourning.
Jesus, Provision of the poor.
Jesus, condemn me not according to my deeds.
Jesus, cleanse me according to Thy mercy.
Jesus, dispel my despondency.
Jesus, enlighten the thoughts of my heart.
Jesus, make me ever mindful of death.

Jesus, Son of God, have mercy on me.

Σ

Wishing to save the world, O Dayspring of the Orient, Thou didst come to the dark Occident of our nature and didst humble Thyself even unto death. Wherefore, Thy Name is exalted above every name, and from all created beings of Heaven and earth, Thou dost hear:

Alleluia.

T

Make Thy holy Angels a rampart for us, O Christ, Thou Father of the age to come, and cleanse us from every stain, as Thou didst cleanse the ten lepers; and heal us, as Thou didst heal the avaricious soul of Zacchaeus the publican, that we may cry to Thee with compunction and say:

Jesus, Treasure unfailing.
Jesus, Wealth inexpendable.
Jesus, Food most substantial.
Jesus, Drink inexhaustible.
Jesus, Raiment of the poor.
Jesus, Defender of widows.
Jesus, Protector of orphans.
Jesus, Champion of those in hardships.
Jesus, Companion of those who journey.
Jesus, Pilot of voyagers.
Jesus, Calm Haven of the tempest-tossed.
Jesus, raise me who am fallen.

Jesus, Son of God, have mercy on me.

Y

A most compunctionate hymn do I, the unworthy one, offer Thee, and like the Canaanitish woman, I cry to Thee: O Jesus, have mercy on me! For not a daughter, but a flesh have I which is violently possessed by the passions and troubled with anger. Grant Thou healing to me, who cry aloud to Thee:

Alleluia.

Φ

Thee, the brilliant Beacon-light shining to those in the darkness of ignorance, did Paul once persecute; but, illumined by Thy light and perceiving the power of Thy divinely-wise voice, the fury of his soul was assuaged. In like manner, enlighten the eyes of my darkened soul as I cry such things as these:

Jesus, my King supremely powerful.
Jesus, my God omnipotent.
Jesus, my Lord immortal.
Jesus, my Creator most glorious.
Jesus, my Guide supreme in goodness.
Jesus, my Shepherd most compassionate.
Jesus, my Master rich in mercy.
Jesus, my Saviour, Friend of man.
Jesus, enlighten my senses darkened by passions.
Jesus, heal my body wounded by sins.
Jesus, cleanse my mind from vain thoughts.
Jesus, preserve my heart from evil desires.

Jesus, Son of God, have mercy on me.

X

GRANT me Thy grace, O Jesus, Forgiver of every debt, and receive me who repent, as Thou didst receive Peter who denied Thee; and call me who am downcast, as of old Thou didst call Paul who persecuted Thee; and hearken unto me as I cry to Thee:

Alleluia.

Ψ

WHILST hymning Thine Incarnation, we all praise Thee, and with Thomas we believe that Thou art our Lord and God, Who sittest with the Father, and shalt come to judge the living and the dead. Grant that I may then stand at Thy right hand, who now cry:

Jesus, King of peace, bestow Thy peace upon me.
Jesus, sweet-scented Flower, make me fragrant.
Jesus, longed-for Warmth, warm Thou me.
Jesus, eternal Temple, shelter me.
Jesus, resplendent Garment, adorn me.
Jesus, Pearl of great price, enrich me.
Jesus, precious Stone, illumine me.
Jesus, Sun of Righteousness, shine on me.
Jesus, holy Light, make me radiant.
Jesus, deliver me from infirmity of soul and body.
Jesus, rescue me from the hands of the adversary.
Jesus, save me from the everlasting torments.

Jesus, Son of God, have mercy on me.

Ω

O MOST sweet and tender-loving Jesus, receive this our small supplication, as Thou didst receive the widow's mite; and preserve Thine inheritance from all enemies, visible and invisible, from invasion of aliens, from disease and famine, from all tribulations and mortal wounds, and deliver from future torments all who cry to Thee:

Alleluia.

This Kontakion is said thrice, then the first Oikos is recited once again:

A

CREATOR of Angels and Lord of Hosts, as of old Thou didst open the ear and tongue of him that was deaf and dumb, so now open my perplexed mind and tongue to praise Thy most holy Name, that I may cry to Thee:

Jesus, most wonderful, Astonishment of Angels.
Jesus, most powerful, Deliverance of Forefathers.
Jesus, most sweet, Exultation of Patriarchs.
Jesus, most glorious, Dominion of kings.
Jesus, most desired, Fulfilment of Prophets.
Jesus, most praised, Steadfastness of Martyrs.
Jesus, most gladsome, Comfort of monastics.
Jesus, most compassionate, Sweetness of presbyters.
Jesus, most merciful, Abstinence of fasters.
Jesus, most tender, Joy of the righteous.
Jesus, most pure, Sobriety of virgins.
Jesus, pre-eternal, Salvation of sinners.

Jesus, Son of God, have mercy on me.

KONTAKION

Plagal of Fourth Tone

TO Thee, the Champion Leader and Lord, the Vanquisher of Hades, I, Thy creature and servant, offer a song of praise, for Thou hast delivered me from eternal death. But as Thou hast ineffable loving-kindness, from all dangers that can be do Thou deliver me, that I may cry to Thee:

Jesus, Son of God, have mercy on me.

The Akathist Hymn to The Most Holy Theotokos

A Composition of Saint Romanus the Melodist (✠ c. 556)

THE ORIGINAL KONTAKION

Plagal of Fourth Tone

WHEN the bodiless one learned the secret command, in haste he came and stood before Joseph's dwelling, and spake unto the Maiden who knew not wedlock: The One Who hath bowed the Heavens by His descent is held and contained unchanging wholly in thee. Seeing Him receiving the form of a servant in thy womb, I stand in awe and cry to thee:

Rejoice, thou Bride unwedded.

KONTAKION

Plagal of Fourth Tone

To thee, the Champion Leader, we thy flock dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee:

Rejoice, thou Bride unwedded.

A

AN Angel, and the chiefest among them, was sent from Heaven to cry: Rejoice! to the Mother of God. And beholding Thee, O Lord, taking bodily form, he stood in awe, and with his bodiless voice he cried aloud to her such things as these:

Rejoice, thou through whom joy shall shine forth.
  Rejoice, thou through whom the curse shall be blotted out.
Rejoice, thou the Restoration of fallen Adam.
  Rejoice, thou the Redemption of the tears of Eve.
Rejoice, Height hard to climb for human thought.
  Rejoice, Depth hard to explore, even for the eyes of Angels.
Rejoice, for thou art the Throne of the King.
  Rejoice, for thou sustainest the Sustainer of all.

Rejoice, Star that causest the Sun to appear.
Rejoice, Womb of the divine Incarnation.
Rejoice, thou through whom creation is renewed.
Rejoice, thou through whom the Creator becometh a babe.
Rejoice, thou Bride unwedded.

B

BEHOLDING herself in chastity, the holy one spake boldly unto Gabriel: The strangeness of thy words seemeth hard to my soul to receive; for how speakest thou of a seedless conception? crying aloud:

Alleluia.

Γ

SEEKING to know knowledge unknown, the Virgin cried to him who ministered unto her: From a chaste womb how can a Son be born? Tell thou me! Then spake he to her in fear, yet crying aloud thus:

Rejoice, thou Initiate of the ineffable counsel.
Rejoice, thou Faith in that which demandeth silence.
Rejoice, Prelude of the miracles of Christ.
Rejoice, Pinnacle of His doctrines.
Rejoice, heavenly Ladder whereby God came down.
Rejoice, Bridge leading those of earth to Heaven.
Rejoice, Marvel far-famed of Angels.
Rejoice, Wounding much-bewailed of demons.
Rejoice, thou who ineffably gavest birth to the Light.
Rejoice, thou who didst reveal the mystery to none.
Rejoice, thou who oversoarest the knowledge of the wise.
Rejoice, thou who enlightenest the minds of the faithful.
Rejoice, thou Bride unwedded.

Δ

THE power of the Most High then overshadowed her who knew not wedlock, that she might conceive, and showed forth her fruitful womb as a sweet meadow to all who desire to reap salvation, whilst chanting:

Alleluia.

E

CARRYING God in her womb, the Virgin hastened to Elizabeth, whose unborn babe straightway perceiving her salutation rejoiced; and with leaps as it were with songs, he cried out to the Theotokos:

Rejoice, Vine bearing the unfading Bloom.
  Rejoice, Land yielding the untainted Fruit.
Rejoice, thou who dost tend the man-befriending Husbandman.
  Rejoice, thou who dost blossom forth the Sower of our life.
Rejoice, Field bearing a bounty of compassions.
  Rejoice, Table laden with an abundance of mercies.
Rejoice, for thou revivest the meadow of delight.
  Rejoice, for thou preparest a haven for souls.
Rejoice, acceptable Incense of intercession.
  Rejoice, Oblation for all the world.
Rejoice, Favour of God to mortals.
  Rejoice, Access of mortals to God.
    Rejoice, thou Bride unwedded.

Z

HAVING a tempest of doubting thoughts within, the chaste Joseph was troubled; for he suspected a secret union as he beheld thee unwed, O blameless one; but when he learned of thy conception through the Holy Spirit, he cried:

Alleluia.

H

ON hearing the Angels praising the incarnate presence of Christ, the shepherds hastened as to a Shepherd, and beholding Him as a spotless Lamb, pastured in Mary's womb, her they hymned, and said:

Rejoice, Mother of the Lamb and Shepherd.
  Rejoice, Fold of the rational sheep.
Rejoice, Bulwark against invisible foes.
  Rejoice, Opener of the gates of Paradise.
Rejoice, for the things of Heaven rejoice with the earth.
  Rejoice, for the things of earth join chorus with the Heavens.
Rejoice, never-silent Voice of the Apostles.
  Rejoice, never-conquered Courage of the Martyrs.
Rejoice, firm Support of the Faith.
  Rejoice, shining Token of grace.
Rejoice, thou through whom Hades was laid bare.
  Rejoice, thou through whom we are clothed with glory.
    Rejoice, thou Bride unwedded.

Θ

Beholding the Godward-pointing Star, the Magi followed in its splendour; and holding it as a lantern, they sought thereby the mighty King. And as they approached the Unapproachable, they rejoiced and cried to Him:

Alleluia.

I

The sons of the Chaldees beheld in the hands of the Virgin Him Who by His hand fashioned man; and perceiving Him as Master, though He had taken the form of a servant, they hastened with gifts to do homage, and they cried out to her who is blessed:

Rejoice, Mother of the never-setting Star.
Rejoice, Dawn of the mystic Day.
Rejoice, thou who quenchest the fiery furnace of error.
Rejoice, thou who enlightenest the initiates of the Trinity.
Rejoice, thou who didst cast down from power the inhuman tyrant.
Rejoice, thou who didst show forth Christ, the man-befriending Lord.
Rejoice, thou who redeemest from the creeds of barbarism.
Rejoice, thou who dost rescue from the works of mire.
Rejoice, thou who makest the worship of fire to cease.
Rejoice, thou who makest the flame of the passions to be allayed.
Rejoice, Guide of the faithful to chastity.
Rejoice, Rejoicing of every generation.

Rejoice, thou Bride unwedded.

K

God-bearing heralds did the Wise Men become, when they returned to Babylon; and fulfilling Thy prophecy, they preached Thee to all as the Christ, and they left Herod as a trifler, who knew not how to chant:

Alleluia.

Λ

Shining in Egypt the illumination of truth, Thou didst dispel the darkness of falsehood; and unable to bear Thy strength, O Saviour, her idols fell; and they that were set free therefrom cried to the Theotokos:

Rejoice, Uplifting of men.
Rejoice, Downfall of demons.
Rejoice, thou who hast trampled upon the delusion of error.
Rejoice, thou who hast censured the deceit of the idols.

Rejoice, Sea which drowned the noetic Pharaoh.
  Rejoice, Rock which refreshed those athirst for Life.
Rejoice, Pillar of fire, guiding those in darkness.
  Rejoice, Protection of the world, more spacious than a cloud.
Rejoice, Sustenance, successor to manna.
  Rejoice, Minister of holy joy.
Rejoice, Land of promise.
  Rejoice, thou from whence flow milk and honey.

Rejoice, thou Bride unwedded.

M

WHEN Symeon was nigh unto departing from this age of deception, Thou wast presented to him as a new-born Babe, but Thou wast recognized by him as perfect God. Wherefore, he marvelled at Thine ineffable wisdom, and cried out:

Alleluia.

N

NEW was the Creation which the Creator showed to us His creatures, when He sprang forth from the seedless womb; and He preserved it incorrupt, even as it was, that we, seeing this marvel, may praise her as we cry out:

Rejoice, Flower of incorruption.
  Rejoice, Crown of continence.
Rejoice, thou who flashest forth the type of the Resurrection.
  Rejoice, thou who showest forth the life of the Angels.
Rejoice, Tree of goodly Fruit whereby the faithful are nourished.
  Rejoice, Wood of leafy branches whereby many are sheltered.
Rejoice, thou who bearest the Guide of those astray.
  Rejoice, thou who engenderest the Redeemer of captives.
Rejoice, Supplication before the righteous Judge.
  Rejoice, Forgiveness for many transgressors.
Rejoice, Robe of confidence for the naked.
  Rejoice, Tenderness vanquishing all desire.

Rejoice, thou Bride unwedded.

Ξ

SEEING a strange childbirth, let us estrange ourselves from the world by transporting our minds to Heaven; to this end the Most High God appeared on earth a lowly man, that He might draw to the heights those who cry to Him:

Alleluia.

Ο

WHOLLY present with those below was the Uncircumscribed Word, yet in no way absent from those above; for this was a divine condescension and not a mere change of place; and His birth was from a Virgin chosen of God, who heard such words as these:

Rejoice, Closure of the Uncontained God.
Rejoice, Portal of the solemn mystery.
Rejoice, doubtful Rumour of the faithless.
Rejoice, undoubted Boast of the faithful.
Rejoice, all-holy Chariot of Him Who rideth upon the Cherubim.
Rejoice, choicest Dwelling-place of Him Who sitteth upon the Seraphim.
Rejoice, thou who makest things that differ to agree.
Rejoice, thou who yokest together motherhood and virginity.
Rejoice, thou through whom transgression is annulled.
Rejoice, thou through whom Paradise is opened.
Rejoice, Key of the Kingdom of Christ.
Rejoice, Hope of eternal blessings.

Rejoice, thou Bride unwedded.

Π

ALL angel-kind was amazed by the great deed of Thine Incarnation; for they saw the inaccessible God as Man accessible to all, dwelling among us and hearing from all:

Alleluia.

Ρ

ORATORS most eloquent do we behold mute as fish before thee, O Theotokos; for they are at a loss to explain how thou couldst remain a virgin and yet give birth. But as for us, marvelling at this mystery, we cry with faith:

Rejoice, Vessel of the Wisdom of God.
Rejoice, Treasury of His providence.
Rejoice, thou who showest forth philosophers fools.
Rejoice, thou who provest logicians illogical.
Rejoice, for the subtle disputants are confounded.
Rejoice, for the inventors of myths are faded away.
Rejoice, thou who dost break the webs of the Athenians.
Rejoice, thou who dost fill the nets of the Fishermen.
Rejoice, thou who dost draw us from the depths of ignorance.
Rejoice, thou who dost enlighten many with knowledge.

Rejoice, Raft for those who desire to be saved.
Rejoice, Haven for those who fare on the sea of life.
Rejoice, thou Bride unwedded.

Σ

WISHING to save the world, to this end did the Ruler of all come of His own will; and, though as God He is the Shepherd, for us He appeared as a Man like unto us; for by this likeness He called those of like kind, yet as God He doth hear:

Alleluia.

Τ

A RAMPART art thou for virgins and all that have recourse to thee, O Theotokos and Virgin; for the Maker of heaven and earth prepared thee, O Immaculate One, and dwelt in thy womb, and taught all to cry out to thee:

Rejoice, Pillar of virginity.
Rejoice, Gate of salvation.
Rejoice, Leader of spiritual restoration.
Rejoice, Bestower of divine goodness.
Rejoice, for thou didst regenerate those conceived in shame.
Rejoice, for thou didst admonish those despoiled in mind.
Rejoice, thou who dost bring to nought the corrupter of hearts.
Rejoice, thou who dost give birth to the Sower of chastity.
Rejoice, bridal Chamber of a seedless marriage.
Rejoice, thou who dost join the faithful to the Lord.
Rejoice, fair Nursing-mother of virgins.
Rejoice, bridal Escort of holy souls.
Rejoice, thou Bride unwedded.

Υ

DEFEATED is every hymn that striveth to pay homage to the multitude of Thy many compassions; for even should we offer Thee, O holy King, odes of praise numberless as the sands, we should still have done nothing worthy of what Thou hast given unto us who cry to Thee:

Alleluia.

Φ

As a brilliant beacon-light shining to those in darkness do we behold the holy Virgin; for she kindleth the supernal Light and leadeth all to divine knowledge; she illumineth our minds with radiance and is honoured by these our cries:

Rejoice, Ray of the spiritual Sun.
Rejoice, Beam of the innermost Splendour.
Rejoice, Lightning, enlightening our souls.
Rejoice, Thunder, striking down the enemy.
Rejoice, for thou dost cause the many-starred Light to dawn.
Rejoice, for thou dost cause the ever-flowing River to gush forth.
Rejoice, thou who dost depict the image of the font.
Rejoice, thou who dost wash away the stain of sin.
Rejoice, Laver purifying conscience.
Rejoice, Wine-bowl pouring forth joy.
Rejoice, sweet-scented Fragrance of Christ.
Rejoice, Life of mystic festival.

Rejoice, thou Bride unwedded.

X

WISHING to bestow His grace, He that forgiveth the ancient debts of all men came of His own will to dwell among those who had departed from His favour; and having rent asunder the handwriting against them, He heareth from all:

Alleluia.

Ψ

WHILST hymning thine Offspring, we all praise thee, O Theotokos, as a living temple; for the Lord, Who holdeth all things in His hand, dwelt in thy womb, and He hallowed and glorified thee, and taught all to cry to thee:

Rejoice, Tabernacle of God the Word.
Rejoice, Holy one, holier than the Holies.
Rejoice, Ark made golden by the Spirit.
Rejoice, inexhaustible Treasury of Life.
Rejoice, precious Diadem of godly kings.
Rejoice, venerable Boast of faithful priests.
Rejoice, unshakeable Tower of the Church.
Rejoice, impregnable Bulwark of the Kingdom.
Rejoice, thou through whom trophies are raised up.
Rejoice, thou through whom enemies are cast down.
Rejoice, Healing of my flesh.
Rejoice, Salvation of my soul.

Rejoice, thou Bride unwedded.

Ω

O ALL-HYMNED Mother, who didst bear the Word Who is more holy than all the Saints, as thou receivest this our offering, rescue us all from every calamity, and deliver from future torment those who cry with one voice:

Alleluia.

This Kontakion is said thrice, then the first Oikos is recited once again:

A

AN Angel, and the chiefest among them, was sent from Heaven to cry: Rejoice! to the Mother of God. And beholding Thee, O Lord, taking bodily form, he stood in awe, and with his bodiless voice he cried aloud to her such things as these:

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  Rejoice, thou through whom the curse shall be blotted out.
Rejoice, thou the Restoration of fallen Adam.
  Rejoice, thou the Redemption of the tears of Eve.
Rejoice, Height hard to climb for human thought.
  Rejoice, Depth hard to explore even for the eyes of Angels.
Rejoice, for thou art the Throne of the King.
  Rejoice, for thou sustainest the Sustainer of all.
Rejoice, Star that causest the Sun to appear.
  Rejoice, Womb of the divine Incarnation.
Rejoice, thou through whom creation is renewed.
  Rejoice, thou through whom the Creator becometh a babe.
    Rejoice, thou Bride unwedded.

KONTAKION

Plagal of Fourth Tone

TO thee, the Champion Leader, we thy flock dedicate a feast of victory and of thanksgiving, as ones rescued out of sufferings, O Theotokos. But as thou art one with might which is invincible, from all dangers that can be do thou deliver us, that we may cry to thee:

Rejoice, thou Bride unwedded.

The Canon of the Akathist Hymn

Chanted during the Holy and Great Fast

A Composition of Saint Joseph the Hymnographer (✠ 883)
Fourth Tone
ODE ONE
Heirmos

I shall open my mouth to chant and with the Spirit shall I be filled, * and words shall I now pour forth unto the Mother and Queen; * and I shall be seen * in joyous jubilation, * acclaiming exultantly all of her wondrous deeds. (*Twice*)

Most Holy Mother of God, save us.

O Christ's book endowed with life and clearly sealed with the Spirit's grace, * on seeing thee, O pure one, the great Archangel cried out * and exclaimed: Rejoice, * O vessel of rejoicing, * through whom our first mother's curse utterly is dispelled.

Most Holy Mother of God, save us.

Rejoice, Virgin Bride of God, for thou art Adam's recovery; * rejoice, O all-blameless one, thou art the death-knell of Hades, * and the only King's * pure dwelling place and palace; * rejoice, fiery throne of the only Omnipotent.

Glory.

Rejoice, O thou only one who blossomed forth the unfading Rose; * rejoice, for to thee was born the Apple fragrant and sweet, * for thou art, O Maid, * the only King's pure fragrance; * rejoice, O unwedded one, ransom of all the world.

Both now.

O treasure of purity, rejoice, for from our most grievous fall * we rose once again through thee; rejoice, O lily most sweet, * filling faithful men * with fragrance, O pure Lady: * O incense of peerless scent, priceless and precious myrrh.

ODE THREE

Heirmos

MAKE steadfast, O holy Theotokos, thou living and never-failing spring, * all them that form a company * and gather for to praise thy name; * and by thy grace divine, O Maid, deem them all worthy of glory's crowns. (*Twice*)

Most Holy Mother of God, save us.

REJOICE, O thou untilled land that blossomed the Ear of Wheat sacred and divine; * a living table art thou, Maid, * that held the very Bread of Life; * rejoice, unfailing well-spring of the living Water, O Queen of all.

Most Holy Mother of God, save us.

O HEIFER that bare the blameless Calf for the faithful, to thee we cry: Rejoice! * Rejoice, most gracious mercy-seat * and throne of Christ, the King of all; * rejoice, thou ewe that bare the Lamb of God that taketh away men's sins.

Glory.

REJOICE, radiant morn that hast dawned, bringing forth Christ God, the spiritual Sun; * rejoice, O dwelling of the Light; * thou didst dispel the gloom of night, * and didst wholly annihilate the darksome ranks of the demons' hosts.

Both now.

REJOICE, for thou art alone the gateway and portal which God the Word traversed. * O Lady, thou didst crush the bars * and gates of Hades by thy childbirth; * rejoice, O holy entry of the saved, O praised and all-lauded one.

ODE FOUR

Heirmos

SEATED in His holy glory on the Throne of Divinity, * Jesus, God transcendent, cometh on a light cloud as King of all; * and He hath saved by His pure and undefiled hand * them that cry to Him: * Glory, O Christ, to Thy sovereign might.

Most Holy Mother of God, save us.

WITH the voice of song we cry out, O all-praised one, to thee with faith: * rejoice, O butter mountain, curdled in the Spirit by grace divine; * rejoice, O lampstand and urn of Manna from on high, * which doth sweeten all * pious men's senses in godly wise.

Most Holy Mother of God, save us.

THOU, O undefiled Lady, art the mercy-seat of the world, * and the ladder raising all men from the earth to the heights by grace. * Rejoice, O bridge that dost truly lead from death to Life * all that praise thy name, * and cry, Rejoice, unto thee, O Maid.

Most Holy Mother of God, save us.

BEING higher than the heavens, in thy womb thou didst hold the earth's * Pillar and Foundation, and thou didst not suffer travail, O Maid. * Rejoice, O sea-shell that dippest in thine own pure blood * the blest purple robe, * dyed for the King of all Heaven's hosts.

Glory.

TO the Lawgiver, O Lady, didst thou give birth in very truth; * freely, O pure Virgin, He hath blotted out our iniquities. * O depth unknown to our minds and height ineffable, * O unwedded Maid, * we all, through thee, have been deified.

Both now.

FOR the world, O Maid, didst thou plait a pure Crown fashioned not by man; * hence, with hymns we praise thee, crying out: Rejoice, O blest Virgin Maid! * Thou art all mankind's sure rampart and firm citadel, * and our battlement, * and sacred shelter and safe retreat.

ODE FIVE

Heirmos

ALL creatures were sore amazed at thy divine and great glory, Maid,* O pure Virgin, who hast not known wedlock; * for thou didst hold in thy womb the God of all, * and gavest birth to the timeless Son, * Who doth grant salvation unto all them that acclaim thy name.

Most Holy Mother of God, save us.

REJOICE, O all-blameless one, for thou didst bring forth the Way of Life, * saving all of mankind from the flood of * sin and transgression; rejoice, O Bride of God, * thy fame and report inspire awe; * for in thee creation's Lord made His dwelling and place of rest.

Most Holy Mother of God, save us.

REJOICE, O most spotless Maid; thou art our might and our battlement, * and blest sanctuary of God's glory, * the death of Hades, and bridal chamber of light; * rejoice, joy of all angelic hosts, * and the speedy help of them that entreat thee with faithful hearts.

Most Holy Mother of God, save us.

REJOICE, fiery chariot of God the Word, O thou Queen of all; * for in thee the Tree of Life was planted, * even the Lord God, O living paradise; * His sweetness doth grant life to all men * who partake of Him with faith, though corruption once ruled o'er them.

Glory.

MADE strong by thy might, O Maid, to thee we cry out most faithfully: * Rejoice, thou depth unmeasured and unfathomed; * rejoice, O mountain whole and unhewn by man; * rejoice, O thou city of the King; * glorious and laudable things are most clearly told of thee.

Both now.

O MOST spacious tabernacle of the Word, O all-spotless one, * thou, Maid, art the shell with the divine Pearl; * rejoice, O true econciliation to God * for all them that ever call thee blest, * praising hine all-wondrous name, O Theotokos and Bride of God.

ODE SIX

Heirmos

ON this divine and most honoured feast * of God's all-holy Mother, * let all of godly mind now celebrate; * come, let us faithful now p our hands, * and send up glory unto the God Whom she hath rne. (*Twice*)

Most Holy Mother of God, save us.

O UNSTAINED chamber of God the Word, * thou art the cause of deification of * all men, O spotless one; * O echoing of the phets' words, * rejoice, thou blest adornment of the Apostles' choir.

Most Holy Mother of God, save us.

ROM thee there came down the holy Dew * that quenched the burning flame of idolatry; * for this, we cry to thee: * Rejoice, ewed fleece foreseen of old * in God's most awesome wonder reed to Gideon.

Glory.

EHOLD, we cry out, Rejoice, to thee; * be thou the port and haven for all that sail * upon the stormy sea * of grievous sorrows and bling-blocks, * and of deceits unnumbered laid by the enemy.

Both now.

CAUSE of gladness, come fill our thoughts * with gladness, that we all may cry out to thee: * Rejoice, unburning bush! * Rejoice, O cloud wholly filled with light, * ever protecting all them that keep the holy Faith.

ODE SEVEN

Heirmos

No created thing, * but only the Creator would * the godly-minded Youths * adore and worship as God; * but manfully trampling down threats of fire, they cried out: * O supremely-praised * and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

Most Holy Mother of God, save us.

In acclaiming thee, * we cry: Rejoice, O chariot * of the noetic Sun! * Rejoice, true vine that didst bear * the truly ripe Cluster of grapes dripping with the Wine * that doth gladden all * the souls of them that glorify thee most faithfully, O Virgin.

Most Holy Mother of God, save us.

To the Healer of * all mankind hast thou given birth; * rejoice, O Bride of God; * thou art the mystical rod * from whom the unfading Rose blossomed and budded forth; * and through thee we men * inherit life and, filled with joy, cry, Rejoice, to thee, O Lady.

Most Holy Mother of God, save us.

Rhetoricians' tongues * cannot acclaim thee worthily; * above the Seraphim * art thou exalted, O Maid; * for thou, Lady, didst bring forth Christ, the one King of all; * Him do thou entreat * that we who worship thee with faith be now rescued from all evil.

Glory.

To the ends of earth * thy name is ever praised and blest, * and all men cry to thee: * Rejoice, O volume wherein * the Word was inscribed by the Father's hand, O pure one. * O Theotokos, pray * Him that thy servants be inscribed in the Book of Life, O famed one.

Both now.

We, thy slaves, O Maid, * entreat thee, and do bow the knee * of our hearts to thee; * incline thine ear, O pure one, * and save us who sink in affliction and suffering; * and preserve thy flock * from every evil and assault of the foe, O Theotokos.

ODE EIGHT

Heirmos

Three guiltless Youths cast in the furnace * were saved by the Offspring which the Theotokos bare, * then in figure and in type,

* now in very truth and deed; * and He hath gathered all the world, * which crieth out in chant: * Ye works of His, O sing the Lord's praises, * and exalt Him greatly for ages and all ages.

Most Holy Mother of God, save us.

THY womb hath received the Word and Master; * thou heldest within thee Him Who doth sustain all things. * With thy milk, O most pure Maid, * thou didst feed and nourish Him * Who, by a nod, doth nourish all * the world; to Him we chant: * Ye works of His, O sing the Lord's praises, * and exalt Him greatly for ages and all ages.

Most Holy Mother of God, save us.

BLEST Moses the prophet did perceive in * the bush thy most wondrous childbirth's awesome mystery; * this too did the godly Youths * once clearly depict of old, * as they stood in the flaming fire and were not burned thereby, * O undefiled and most holy Virgin; * hence, we all exalt thee to ages and all ages.

Most Holy Mother of God, save us.

WE that by deceit were once stripped naked * are clothed with blest incorruption by thy bringing forth; * though we sat in sin's dark night, * through thee we have seen the light; * for thou, O Maiden full of grace, * art an abode of the Light. * For this, we chant and cry out thy praises, * and exalt thee greatly for ages and all ages.

Glory.

THE dead are, through thee, O Virgin, quickened, * for thou didst give birth to Christ, the hypostatic Life; * they that were bereft of speech, * through thee, are made eloquent; * lepers are cleansed, all maladies * are cast away from us; * the multitude of aerial spirits * suffereth defeat, O salvation of all mortals.

Both now.

O THOU who didst bear the world's Salvation, * through thee are we raised from earth unto the Heavens' heights. * Rejoice, O all-blest Maid, for thou * art the shelter and defence, * the wall and rampart, O pure one, * of them that cry in chant: * Ye works of His, O sing the Lord's praises, * and exalt Him greatly for ages and all ages.

ODE NINE

Heirmos

LET every earthborn man * upleap in the spirit, and now hold his torch on high; * and let all the bodiless, * noetic hosts now celebrate joyously * the Theotokos's sublime and sacred festival, * as they cry out: * Rejoice, O thou all-blessed one, ever-virgin and pure Mother of our God.

Most Holy Mother of God, save us.

RESCUE us, O Maid, * from heathen assaults, temptations, and from every ill * that, for the great multitude * of sins, have come upon sinful mortal men; * that, thus delivered, we thy flock may cry, Rejoice, to thee; * for the faithful * all become partakers of joy unending through thee, O all-blameless one.

Most Holy Mother of God, save us.

THOU hast proved to be * our light and our steadfastness; wherefore, we cry to thee: * Rejoice, O ever-shining star, * thou who didst bring the great Sun into the world. * Rejoice, for thou didst open Eden, which was closed to us, * O pure Maiden. * Rejoice, O fiery pillar that dost lead all mortal men to the life on high.

Most Holy Mother of God, save us.

IN the House of God, * let all stand with reverence, and let us all cry out: * Rejoice, august Queen of the world! * Rejoice, O Mary, sov'reign Lady of us all! * Rejoice, for thou alone, O Maid, art good and free of stain * among women. * Rejoice, O vessel that received the unfailing, pure Myrrh that was poured on thee.

Glory.

O EVER-VIRGIN Maid, * rejoice, dove that broughtest forth Him Who is merciful. * Rejoice, thou boast of all the Saints, * and crown of all them that strove in martyrdom. * Rejoice, most sacred ornament of all the righteous ones, * and adornment * of all them that cry: Rejoice, the salvation of all us, thy faithful flock.

Both now.

SPARE, O mighty God; * forgive Thine inheritance, and overlook our sins. * To this end, Thou hast, O Lord, * the one that bare Thee seedlessly here on earth, * and now entreateth Thee Who hast, for Thy great mercy's sake * and compassion, * willed now to become a man and be clothed with a form that was not Thine own.

The Service of the Small Supplicatory Canon To the Most Holy Theotokos

A Composition of Theosterictus the Monk
(But, according to some, by Theophanes)

The Small Supplicatory Canon is chanted in every calamity and affliction of soul, as well as during the first fourteen days of August (*that is, the Fast of the Mother of God*), *alternately with the Great Supplicatory Canon.*

Begin with the customary blessing and introductory prayers as set forth at the beginning of the Midnight Service (*see page 20*): Heavenly King. Holy God. All-holy Trinity. Our Father. *The priest:* For Thine is the kingdom. *The reader:* Amen. Lord, have mercy (*twelve times*). Glory; both now. *And making three reverences, he saith:*

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

PSALM 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness.

And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul; he hath humbled my life down to the earth.

He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled.

I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands.

I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land.

Quickly hear me, O Lord; my spirit hath fainted away.

Turn not Thy face away from me, lest I be like unto them that go down into the pit.

Cause me to hear Thy mercy in the morning; for in Thee have I put my hope.

Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul.

Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God.

Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me.

In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies.

And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

And straightway God is the Lord *is chanted:*
Fourth Tone

GOD is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

And the same is also chanted after each verse:

Verse: O give thanks unto the Lord, and call upon His holy Name.

Verse: All the nations compassed me round about, and by the Name of the Lord I warded them off.

Verse: This is the Lord's doing, and it is marvellous in our eyes.

Then the following Troparia:
Fourth Tone. Thou Who wast raised up

TO God's Birthgiver let us run now most earnestly, we sinners all and wretched ones, and fall prostrate in repentance, calling from the depths of our souls: Lady, come unto our aid, have compassion upon us; hasten thou, for we are lost in a throng of transgressions; turn not thy servants away with empty hands, for thee alone do we have as our only hope.

Glory. *Repeat the Same.*

Both now.

O THEOTOKOS, we shall not cease from speaking * of all thy mighty acts, all we the unworthy ones; * for if thou hadst not stood to intercede for us, * who would have delivered us * from such numerous dangers? * Who would have preserved us all * until now in true freedom? * O Lady, we shall not turn away from thee; * for thou dost always save thy servants from all manner of grief.

PSALM 50

HAVE mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged.

For behold, I was conceived in iniquities, and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar.

Then we chant the Canon, in Plagal of Fourth Tone:

ODE ONE

Heirmos

TRAVERSING the water as on dry land, * and thereby escaping * from the toils of Egypt's land, * the Israelites cried aloud, proclaiming: * Unto our God and Redeemer let us now sing.

Most Holy Mother of God, save us.

BY many temptations am I distressed; * in search of salvation, * unto thee have I taken flight; * O Mother of the Word, thou Ever-virgin, * from all ordeals and afflictions deliver me.

Most Holy Mother of God, save us.

ATTACKS of the passions disquiet me; * my soul to repletion * hath been filled with despondency; * bestill them, O Maiden, with the calmness * of thine own Son and thy God, O all-blameless one.

Glory.

TO Christ God, the Saviour, thou gavest birth; * I beg thee, O Virgin, * from afflictions deliver me; * for now unto thee I flee for refuge, * bringing to thee both my soul and my reasoning.

Both now.

DISEASED is my body and my soul, * do thou make me worthy * of divine guidance and thy care, * O thou who alone art God's Mother, * for thou art good and the Birthgiver of the Good.

ODE THREE

Heirmos

OF the vault of the heavens art Thou, O Lord, Fashioner; * so, too, of the Church art Thou founder; do Thou establish me * in unfeigned love for Thee, * Who art the height of things sought for, * and staff of the faithful, O Thou only Friend of man.

Most Holy Mother of God, save us.

I HAVE thee as the shelter and the defence of my life, * thee, the Theotokos and Virgin; pilot and govern me * into thy sheltered port, * for thou art author of good things * and staff of the faithful, O thou only lauded one.

Most Holy Mother of God, save us.

I BESEECH thee, O Virgin, do thou dispel far from me * all of the distress of despair and turbulence in my soul; * for thou, O Bride of God, * hast given birth to the Lord Christ * Who is Prince of Peace, O thou only all-blameless one.

Glory.

SINCE thou gavest birth unto our Benefactor, the cause of good, * from the wealth of thy loving-kindness do thou pour forth on all; * for thou canst do all things, * since thou didst bear Christ, the One Who * is mighty in power; for blessed of God art thou.

Both now.

WITH most grievous diseases and with corrupt passions too, * I am put to trial, O Virgin; come thou unto mine aid; * for I know thee to be * an inexhaustible treasure * of unfailing healing, O only all-blameless one.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

Then the priest commemorateth those for whom the Supplication is chanted:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

After each petition, we answer: Lord, have mercy. (*Thrice*)

Again we pray for pious and Orthodox Christians.

Again we pray for our Bishop (*Name*), and for all our brotherhood in Christ (*or* sisterhood in Christ).

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God, all pious and Orthodox Christians who dwell and sojourn in this city, the parishioners and benefactors of this holy temple, and all that serve, chant, labour and gather herein; and for the servants of God (*Names*), and for the forgiveness of their every transgression, both voluntary and involuntary.

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

After these petitions, we chant the following Sessional Hymn:
Second Tone

O FERVENT advocate, invincible battlement, fountain of mercy, and sheltering retreat for the world, earnestly we cry to thee: Lady Mother of God, hasten thou, and save us from all imperilment; for thou alone art our speedy protectress.

ODE FOUR

Heirmos

I HAVE hearkened and heard, O Lord, * of Thy dispensation's most awesome mystery; * and I came to knowledge of Thy works, * and I sang the praise of Thy Divinity.

Most Holy Mother of God, save us.

LULL the tempest of all my sins, * and bestill the raging of passions with thy calm; * for progenitress art thou of Him * Who is Lord and Helmsman, O thou Bride of God.

Most Holy Mother of God, save us.

O BESTOW, out of the abyss * of thy great compassion, on me thy supplicant; * thou hast brought forth One compassionate * Who is Saviour of all who sing hymns to thee.

Glory.

WHILE delighting, O spotless one, * in thy many favours, a hymn of thankfulness * do we all raise up in song to thee, * knowing thee to be the Mother of our God.

Both now.

HAVING thee as our staff and hope, * and as our salvation's unshaken battlement, * from all manner of adversity * are we then redeemed, O thou all-lauded one.

ODE FIVE

Heirmos

LORD, enlighten us * by Thy precepts and by Thy commands; * and by the power of Thy lofty arm * bestow Thy peace upon us all, since Thou art Friend of man.

Most Holy Mother of God, save us.

PURE one, fill my heart * with rejoicing unto plenitude; * and grant thine undefiled felicity, * since thou didst give birth unto Him Who is the cause of joy.

Most Holy Mother of God, save us.

COME, deliver us * out of dangers, O pure Mother of God, * since thou art mother of deliverance, * and of the peace which doth surpass all human reasoning.

Glory.

DISSIPATE the gloom * of my trespasses, O Bride of God, * with the clear brightness of thy radiance; * for thou didst bear the Light divine which was before all time.

Both now.

HEAL me, O pure one, * of the sickness which the passions bring, * and make me worthy of thy guardiancy, * and by thy prayers and intercessions grant thou health to me.

ODE SIX

Heirmos

ENTREATY do I pour forth unto the Lord, * and to Him do I proclaim all my sorrows, * for many woes fill my heart to repletion, * and lo, my life unto Hades hath now drawn nigh; * like Jonas do I pray to Thee: * Raise me up from corruption, O Lord my God.

Most Holy Mother of God, save us.

MY nature, held by corruption and by death, * hath He saved from out of death and corruption, * for unto death He Himself hath submitted. * Wherefore, O Virgin, do thou intercede with Him * Who is in truth thy Lord and Son * to redeem me from enemies' wickedness.

Most Holy Mother of God, save us.

I KNOW thee as the protection of my life * and most safe fortification, O Virgin; * disperse the horde of my many temptations, * and put to silence demonic audacity; * unceasingly I pray to thee: * From corruption of passions deliver me.

Glory.

A BULWARK of safe retreat art thou to us, * and of souls art thou the perfect salvation, * and a relief in distresses, O Maiden; * and in thy light do we ever exult with joy. * O Lady, do thou also now * from all passions and perils deliver us.

Both now.

BEDRIDDEN, I lie supine with sickness now, * and no healing for my flesh is existent * except for thee, who didst bear the world's Saviour, * our God, the Healer of every infirmity; * I pray to thee, for thou art good: * From corruption of illnesses raise me up.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

O SPOTLESS one, who inexpressibly in the last days didst by a word bring forth the Word; do thou make request of Him, as one who hath motherly boldness.

The priest maketh commemoration as before.
After the petitions, we chant the Kontakion, in Second Tone:

O PROTECTION of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Then we chant the First Antiphon of the Hymns of Ascent of Fourth Tone:

FROM my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour. (*Twice*)

YE haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered. (*Twice*)

Glory.

IN the Holy Spirit every soul is quickened, and through cleansing is exalted and made radiant by the Triple Unity in a hidden sacred manner.

Both now.

BY the Holy Spirit the streams of grace gush forth, watering all creation for the begetting of life.

And straightway we chant the Prokeimenon:

I shall commemorate thy name in every generation and generation. (*Twice*)

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people, and thy father's house; and the King shall greatly desire thy beauty.

And we chant the Prokeimenon once again.

The priest: And that we may be deemed worthy to hear the holy Gospel, let us beseech the Lord our God.

The choir: Lord, have mercy. (*Thrice*)

The priest: Wisdom. Upright. Let us hear the holy Gospel. Peace be unto all.

The choir: And to thy spirit.

The priest: The reading is from the holy Gospel according to Saint Luke.

The choir: Glory to Thee, O Lord, glory to Thee.

The priest: Let us attend.

(*Luke 1:39–49, 56*)

In those days, Mary arose and went into the hill country with haste, into a city of Judah; and entered into the house of Zacharias and greeted Elizabeth. And it came to pass that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit. And she spake out with a loud voice, and said: Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, behold, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed; for there shall be a fulfilment of those things which have been spoken to her from the Lord. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath looked upon the lowliness of His handmaiden; for behold, from henceforth all generations shall call me blessed. For the Mighty One hath done great things to me, and holy is His Name. And Mary abode with her about three months, and returned to her own house.

The choir: Glory to Thee, O Lord, glory to Thee.

Glory. *Second Tone*

O FATHER, Word, and Spirit, the Trinity in Unity: blot out the multitude of mine offences.

Both now. *Theotokion*

By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Plagal of Second Tone. Having laid up all their hope

O ENTRUST me not, I pray, * to any human protection, * O our Lady, holy one, * but do thou accept the prayer * of thy supplicant. * Sorrow hath fettered me, * and I am unable * to endure and bear the demons' darts; * a shelter have I not, * neither place to run, I, the wretched one; * embattled from all sides am I, * and no consolation have I but thee. * Mistress of creation, * protection and hope of faithful ones: * Turn not away when I pray to thee; * do that which will profit me.

Theotokia

FROM thee is no one turned away ashamed and empty who doth run to thee for refuge, O pure Virgin Theotokos; but he asketh the favour and receiveth the gift from thee, unto the profit of his own request.

THE transformation of the afflicted and the relief of those in sickness art thou in truth, O Virgin Theotokos; save thy people and thy flock, thou who art the peace of the embattled, and who art the calm of the storm-driven, the only protectress of those who believe.

The priest:

SAVE, O God, Thy people, and bless Thine inheritance; visit Thy world with mercy and compassions; exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies: by the intercessions of our all-immaculate Lady Theotokos and Ever-virgin Mary; by the power of the honoured and life-giving Cross; by the protection of the venerable, heavenly Bodiless Powers; by the supplications of the venerable, glorious Prophet, Forerunner, and Baptist John; of the holy, glorious, and all-famed Apostles; of our Fathers among the Saints, the great Hierarchs and universal Teachers, Basil the Great, Gregory the Theologian, and John Chrysostom; Athanasius, Cyril, and John the Almsgiver, Patriarchs of Alexandria; Nicholas, Archbishop of Myra, and Spyridon, Bishop of Trimythus, the wonderworkers; of the holy, glorious Great Martyrs, George the Trophy-bearer, Demetrius the Myrrh-streamer, Theodore the Tyro, Theodore the Commander, and Menas the wonderworker; of the Sacred Martyrs Haralampus and Eleutherius; of the holy, glorious and triumphantly victorious Martyrs; of our righteous and God-bearing Fathers; of (*the Saint to whom the temple is dedicated*); of the holy, righteous Ancestors of God Joachim and Anna; of (*the Saints of the day*) whose memory we keep, and of all Thy Saints: We beseech Thee, Thou only greatly merciful God, hearken unto us sinners who pray unto Thee, and have mercy on us.

The choir: Lord, have mercy. (*twelve times*)

The priest: By the mercy and compassions and love for man of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

And we complete the remaining Odes of the Canon:

ODE SEVEN

Heirmos

ONCE from out of Judea * did the Children go down to the land of Babylon; * the fire of the furnace * they trampled down while chanting * by their faith in the Trinity: * O God of our Fathers, blessed art Thou.

Most Holy Mother of God, save us.

HAVING willed thus, O Saviour, * to dispense our salvation in Thine economy, * Thou dweltest in the Maid's womb, * and unto all creation * as protectress didst show her forth; * O God of our Fathers, blessed art Thou.

Most Holy Mother of God, save us.

MAKE request, O pure Mother, * to thy Son Who hath willed to grant mercy unto us, * to rescue from transgressions * and from the soul's defilement * those who cry out most faithfully: * O God of our Fathers, blessed art Thou.

Glory.

A FOUNT of incorruption * and a tower of safety is she who gave Thee birth; * a treasure of salvation * and portal of repentance * hast Thou proved her to them that shout: * O God of our Fathers, blessed art Thou.

Both now.

DEIGN to grant restoration * from diseases of body and soul to those who run * to thy divine protection * with faith, O Theotokos, * and thus grant them recovery; * for Mother of Christ our Saviour art thou.

ODE EIGHT

Heirmos

THE King of Heaven, * Whom all the hosts of Angels hymn * with their chants and praises of glory, * praise ye and exalt Him to the ages for ever.

Most Holy Mother of God, save us.

DO not disdain those * who seek the aid that thou dost grant, * for, O Virgin Maiden, they do hymn thee, * and they all exalt thee unto ages for ever.

Most Holy Mother of God, save us.

ON all who hymn thee * with faith, O Virgin, and exalt * thy truly ineffable Offspring, * thou dost pour a great abundance of thy cures and healings.

Glory.

ALL the diseases * that plague my soul dost thou make well, * and the suff'rings of the flesh thou healest also; * wherefore, O thou Maiden full of grace, I glorify thee.

Both now.

ALL the assaultings * of the temptations dost thou quell, * and the onslaughts of the passions dost thou banish; * wherefore do we hymn thee to all ages, O Virgin.

ODE NINE

Heirmos

MOST rightly we confess thee * as our God's Birthgiver, * we who through thee have been saved, O thou Virgin most pure; * with choirs of bodiless Angels, * thee do we magnify.

Most Holy Mother of God, save us.

THE torrent of my weeping * spurn not with refusal, * for thou didst give birth to Him Who doth take away all tears * from every face, O thou Virgin, * for He is Christ indeed.

Most Holy Mother of God, save us.

DO thou, O Virgin Maiden, * fill my heart with gladness, * for thou art she who received all the fulness of joy, * and made to vanish away all * sorrow of sinfulness.

Most Holy Mother of God, save us.

A HAVEN and protection, * and a wall unshaken, * and a rejoicing and shelter and place of retreat * do thou become, O thou Virgin, * for those who flee to thee.

Glory.

ILLUMINE with the radiance * of thy light, O Virgin, * all those who piously call thee the Mother of God; * and do thou banish away all * darkness of ignorance.

Both now.

BROUGHT low am I, O Virgin, * in a place of sickness, * and in a dwelling of anguish; grant healing to me, * transforming all of my illness * into full healthfulness.

And straightway:

IT is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The priest censeth the Holy Table and the people, or the house where the Canon is being chanted; and we chant the following Megalynaria:

HIGHER than the heavens above art thou, * and thou art much purer * than the radiance of the sun; * for thou hast redeemed us * out of the curse that held us. * O Mistress of creation, * with hymns we honour thee.

FROM the great abundance of all my sins, * ill am I in body, * ailing also am I in soul. * Thee have I as refuge; * do thou, therefore, help me, * O hope of all the hopeless, * for thou art full of grace.

O LADY and Mother of Christ our God, * receive supplication * from us wretches who beg of thee * that thou make entreaty * unto the One born from thee; * O Mistress of creation, * do thou intercede for us.

NOW we chant with eagerness unto thee, * with this ode most joyful, * O all-hymned Mother of our God; * together with the Baptist * and all the saintly choirs, * beseech, O Theotokos, * that we find clemency.

SPEECHLESS be the lips of the impious * who refuse to rev'rence * thy revered icon which is known * by the name Directress, * and which hath been depicted * for us by the Apostle * Luke the Evangelist.

Then the Megalynarion of the Saint to whom the temple is dedicated.

Then:

O ALL ye arrays of Angelic Hosts, * with the holy Baptist, * the Apostles' twelve-numbered band, * all the Saints together, * as well as God's Birthgiver, * pray make ye intercession * for our deliverance.

The reader: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen.

Then we chant the following Troparia:
Plagal of Second Tone

HAVE mercy on us, Lord, have mercy on us; for lacking as we are in all defence, this supplication do we sinners offer unto Thee, as our Master: Have mercy on us.

Glory.

LORD, have mercy on us; for in Thee have we placed all our trust; be not wroth with us greatly, nor do Thou remember our iniquities; but look upon us even now, since Thou art compassionate, and do Thou redeem us from our enemies; for Thou art our God, and we Thy people; all are the works of Thy hands, and upon Thy Name have we called.

Both now. *Theotokion*

Do thou open the portal of compassion unto us, O most blessed Theotokos; for hoping in thee, let us not fail, we pray; through thee may we be delivered from adversities; for thou art the salvation of the Christian race.

And the priest, having again commemorated the faithful for whom the Canon is being chanted, maketh the dismissal.

After this, as the faithful kiss the icon of the Mother of God, the following Troparia are chanted with prostrations:

Second Tone. When he took Thee

All those who with faith flee unto thee, * with thy mighty hand dost thou shelter, O pure one, as thou art good; * no one else have we who sin as a perpetual * intercessor for us with God * in dangers and sorrows, * we who have been burdened down with our abundant sins, * Mother of God in the highest. * Wherefore, we all fall down before thee; * rescue us, thy servants, from adversities.

Likewise:

Joy of all that sorrow art thou, * and of the oppressed a protectress, and nurture of all the poor, * comfort unto the estranged, a staff art thou of the blind, * visitation of all the sick, * a shelter and succour * unto those brought down by pain, * helper of orphaned ones: * Mother of God in the highest * art thou, O immaculate Maiden; * hasten, we beseech thee, to redeem thy slaves.

Plagal of Fourth Tone

Lady, do thou receive the supplications of thy slaves, and deliver us from every affliction and necessity.

Second Tone

Unto thee do I commit mine every hope, O Mother of God; guard me under thy shelter.

But during the Fast of the Mother of God, from the first to the fourteenth of August, the Exapostilaria at the conclusion of the Great Supplicatory Canon to the Theotokos (page 333) are chanted in place of the foregoing Troparia.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

The Service of the Great Supplicatory Canon To the Most Holy Theotokos

A Composition of Emperor Theodore Ducas Lascaris

The Great Supplicatory Canon is chanted during the first fourteen days of August (that is, the Fast of the Mother of God), alternately with the Small Supplicatory Canon.

We begin with the customary blessing and introductory prayers, and the psalms and hymns, as at the beginning of the Small Supplicatory Canon (pages 307–309).

Then we chant the Canon, in Plagal of Fourth Tone:

ODE ONE

Heirmos

THE charioteer of Pharaoh was sunk in olden times by Moses's rod, * which wrought a mighty wonder * when, in the Cross's form, it struck the sea, dividing it in twain; * and it led into safety sojourning Israel that fled by foot, * chanting to the Lord God a song of praise.

Most Holy Mother of God, save us.

MY humble soul is troubled by the rising tempests of afflictions and woes; * and clouds of misfortunes * overcome me, bringing darkness to my heart, O Bride of God. * But since thou art the Mother of the Divine and Eternal Light, * shine thy gladsome light and illumine me.

Most Holy Mother of God, save us.

FROM countless trials and afflictions, grievous woes, and from misfortunes of life * have I been delivered * by thy mighty strength, O spotless and immaculate Maid. * I extol and I magnify thine immeasurable sympathy, * and the loving care that thou hast for me.

Glory.

HAVING my hope now in thy mighty help, O Maid, I flee for refuge to thee; * and unto thy shelter * have I run wholeheartedly, O Lady, and I bow my knee; * and I mourn and cry weeping: Do not disdain me, the wretched one, * for thou art the refuge of Christian folk.

Both now.

I SHALL not cease from making known most manifestly thy great deeds, Maid of God; * for if thou wert not present * to intercede in my behalf and importune thy Son and God, * who would free and deliver me from such tempests and turbulence, * and surmount the perils that trouble me?

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

ODE THREE

Heirmos

OF the vault of the heavens art Thou, O Lord, Fashioner; * so, too, of the Church art Thou founder; do Thou establish me * in unfeigned love for Thee, * Who art the height of things sought for, * and staff of the faithful, O Thou only Friend of man.

Most Holy Mother of God, save us.

AT a loss and despairing, I cry with pain unto thee: * Hasten, O thou fervent protection; grant thou thy help to me, * who am thy lowly slave * and wretched servant, O Maiden; * for with heartfelt fervour I come seeking for thine aid.

Most Holy Mother of God, save us.

THOU, O Lady, hast truly been shown to be wondrous now * in thy benefactions and mercies granted to me, O Maid; * hence do I glorify * and acclaim thee, whilst praising * thy great loving care and thy boundless solicitude.

Glory.

MIGHTY storms of misfortunes, O Lady, pass over me; * and the swelling waves of afflictions plunge me into the depths. * Make haste, O Full of Grace; * lend me thy helping hand quickly, * for thou art my fervent protectress and sure support.

Both now.

I PROFESS thee, O Lady, as the true Mother of God: * thee, who hast both banished and triumphed over the might of death; * for as the source of Life, * thou hast freed me from Hades' bonds, * raising me to life, though to earth was I fallen down.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

Then the Priest commemorateth those for whom the Supplication is chanted:

Have mercy on us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

After each petition, we answer: Lord, have mercy. (*Thrice*)

Again we pray for pious and Orthodox Christians.

Again we pray for our Bishop (*Name*), and for all our brotherhood in Christ (*or* sisterhood in Christ).

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of the sins of the servants of God, all pious and Orthodox Christians who dwell and sojourn in this city, the parishioners and benefactors of this holy temple, and all that serve, chant, labour and gather herein; and for the servants of God (*Names*), and for the forgiveness of their every transgression, both voluntary and involuntary.

For a merciful and man-befriending God art Thou, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

The choir: Amen.

After these petitions, we chant the following Sessional Hymn:
Second Tone

O FERVENT advocate, invincible battlement, fountain of mercy, and sheltering retreat for the world, earnestly we cry to thee: Lady Mother of God, hasten thou, and save us from all imperilment; for thou alone art our speedy protectress.

ODE FOUR

Heirmos

THOU art my strength; * Thou art my power and might, O Lord; * Thou art my God; * Thou Who wast not absent from Thy

Father's arms, * Thou, Lord, art my joy. * Thou hast deigned to visit * our lowliness and our poverty. * To Thee, therefore, I cry out * with Abbacum the Prophet: * Glory be to Thy power, O Friend of man.

Most Holy Mother of God, save us.

WHERE else shall I * find me another to be my help? * To what refuge * shall I hasten to be saved? Whose fervent aid * shall I have in need? * Alas, I am shaken * by life's affliction and turbulence. * In thee alone, O Maiden, * do I hope, trust, and glory; * and I run to thy shelter; do thou save me.

Most Holy Mother of God, save us.

I MAGNIFY * and I proclaim, O thou all-pure one, * the sweet river * of thy tender mercy and thy loving care; * for with many gifts * hath it greatly refreshed my * tormented and truly lowly soul, * afire in a furnace * of misfortunes and sorrows; * and I run to thy shelter; do thou save me.

Glory.

THOU, O pure Maid, * all-holy Virgin and spotless one, * art mine only * steadfast shelter and retreat, and mighty wall * that cannot be breached, * my weapon of salvation. * Do not disdain me, the prodigal, * O hope of the despairing, * and ally of the ailing, * O thou gladness and help of afflicted ones.

Both now.

HOW shall I laud, * how shall I worthily sing the praise, * of thy boundless * mercies and compassions which have ever cooled * and refreshed my soul, * aflame and tormented, * O Lady, and wounded grievously? * Indeed thy benefactions * and thy providence, Maiden, * are bestowed upon me most abundantly.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

ODE FIVE

Heirmos

WHEREFORE hast Thou deprived me, * and cast me, the hapless one, far from Thy countenance? * and the outer darkness * hath enshrouded and cast its gloom over me. * Yet, now I beseech Thee: *

Do Thou convert me and direct me * to the light of Thy precepts, O Lord my God.

Most Holy Mother of God, save us.

As one grateful I cry out: * Rejoice, O Virgin Mother; rejoice, O thou Bride of God; * rejoice, O holy shelter; * rejoice, O weapon and rampart invincible; * rejoice, thou the protection * and the assistance and salvation * of all them that run to thee, O Maid of God.

Most Holy Mother of God, save us.

THEY that hate me without cause * have made ready a dart and a sword and pit for me; * and my hapless body * do they seek to destroy and to rend in twain; * and they seek to bring me * into the depths of earth, O pure one; * but be quick and come save me from them, O Maid.

Glory.

FROM all need and affliction * and from all disease and harm do thou deliver me; * and by thy power, * in thy shelter preserve me unwounded, Maid; * and from every peril * and foes that hate and war against me * do thou hasten to save me, O all-hymned one.

Both now.

WHAT gift of thanksgiving * shall I offer in gratefulness unto thee, O Maid, * for thy boundless goodness * and the favours and gifts that I have from thee? * Hence, indeed I praise thee, * and glorify and magnify thine * inexpressible sympathy shown to me.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

ODE SIX

Heirmos

ENTREATY do I pour forth unto the Lord, * and to Him do I proclaim all my sorrows, * for many woes fill my heart to repletion, * and lo, my life unto Hades hath now drawn nigh; * like Jonas do I pray to Thee: * Raise me up from corruption, O Lord my God.

Most Holy Mother of God, save us.

THE storm clouds of grievous sorrows and distress * shroud my hapless heart and soul in affliction, * and with their gloom have they filled me, O Virgin. * Yet since thou barest the Light Unapproachable, * be quick to drive them far from me * with the breeze of thy holy entreaties, Maid.

Most Holy Mother of God, save us.

A COMFORT art thou to me in my distress, * and I have thee as a healer of all illness; * of death art thou the most perfect destruction; * thou art an unfailing fountain flowing with life, * and speedy help and quick support * of all them that are found in adversities.

Glory.

I SHALL not conceal the ever-flowing spring * of the sympathy thou hast for me, O Lady, * nor the abyss of thine infinite mercy, * nor yet the fountain of thy boundless miracles; * but unto all do I cry out * and confess and declare and proclaim thy grace.

Both now.

THE turmoils of this life encircle me * like unto bees about a honeycomb, O Virgin, * and they have seized and now hold my heart captive, * and I am pierced with the stings of afflictions, Maid; * yet be thou, O all-holy one, * my defender and helper and rescuer.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

The priest maketh commemoration as before.
After the petitions, we chant the Kontakion, in Second Tone:

O PROTECTION of Christians that cannot be put to shame, mediation unto the Creator most constant: O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

Then we chant the First Antiphon of the Hymns of Ascent of Fourth Tone:

FROM my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour. (*Twice*)

YE haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered. (*Twice*)

Glory.

In the Holy Spirit every soul is quickened, and through cleansing is exalted and made radiant by the Triple Unity in a hidden sacred manner.

Both now.

By the Holy Spirit the streams of grace gush forth, watering all creation for the begetting of life.

And straightway we chant the Prokeimenon:

I shall commemorate thy name in every generation and generation. (*Twice*)

Verse: Hearken, O daughter, and see, and incline thine ear; and forget thine own people, and thy father's house; and the King shall greatly desire thy beauty.

And we chant the Prokeimenon once again.

The priest: And that we may be deemed worthy to hear the holy Gospel, let us beseech the Lord our God.

The choir: Lord, have mercy. (*Thrice*)

The priest: Wisdom. Upright. Let us hear the holy Gospel. Peace be unto all.

The choir: And to thy spirit.

The priest: The reading is from the holy Gospel according to Saint Luke.

The choir: Glory to Thee, O Lord, glory to Thee.

The priest: Let us attend.

(*Luke 10:38–42; 11:27–28*)

At that time, Jesus entered into a certain village; and a certain woman named Martha received Him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard His word. But Martha was distracted about much serving, and came to Him, and said: Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said unto her: Martha, Martha, thou art anxious and troubled about many things; but one thing is needful; and Mary hath chosen the good part, which shall not be taken away from her. And it came to pass, as He spake these things, a certain woman from the multitude lifted up her voice, and said unto Him: Blessed is the womb that bare Thee, and the breasts which Thou hast sucked. And He said: Yea, verily, blessed are they that hear the word of God, and keep it.

The choir: Glory to Thee, O Lord, glory to Thee.

Glory. *Second Tone*

O FATHER, Word, and Spirit, the Trinity in Unity: blot out the multitude of mine offences.

Both now. *Theotokion*

BY the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Plagal of Second Tone. Having laid up all their hope

O ENTRUST me not, I pray, * to any human protection, * O our Lady, holy one, * but do thou accept the prayer * of thy supplicant. * Sorrow hath fettered me, * and I am unable * to endure and bear the demons' darts; * a shelter have I not, * neither place to run, I, the wretched one; * embattled from all sides am I, * and no consolation have I but thee. * Mistress of creation, * protection and hope of faithful ones: * Turn not away when I pray to thee; * do that which will profit me.

Theotokia

FROM thee is no one turned away ashamed and empty who doth run to thee for refuge, O pure Virgin Theotokos; but he asketh the favour and receiveth the gift from thee, unto the profit of his own request.

THE transformation of the afflicted and the relief of those in sickness art thou in truth, O Virgin Theotokos; save thy people and thy flock, thou who art the peace of the embattled, and who art the calm of the storm-driven, the only protectress of those who believe.

Then the prayer of the priest, Save, O God, Thy people . . . *with the responses of the choir and the concluding exclamation of the priest, as in the Small Supplicatory Canon (page 316).*

And we complete the remaining Odes of the Canon:

ODE SEVEN

Heirmos

THE Three Hebrew Children in the furnace * trampled on the flames with courage and great boldness; * they turned fire to dew, * and cried out with a great voice: * Blessed art Thou, O Lord our God, * unto ages of ages.

Most Holy Mother of God, save us.

ILLUMINE my way, for I am darkened * by the night of many sins, O Theotokos; * thou hast brought forth the Light, * and art in truth the blameless * and undefiled vessel of light; * hence with love do I praise thee.

Most Holy Mother of God, save us.

BE thou my shelter and protection * and my help and boast, O Virgin Theotokos; * of all manner of help * have I now been stripped naked, * O strength of those bereft of help, * and thou hope of those without hope.

Glory.

WITH my whole soul and understanding * and with all my heart and with my lips I praise thee, * having truly enjoyed * thy many benefactions; * yet boundless are thy miracles, * and thy goodness is unending.

Both now.

LOOK thou with graciousness upon me, * and dispel the evil plight that doth beset me; * and from grievous distress * and harm and temptations * and perils do thou rescue me * in thine infinite mercy.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

ODE EIGHT

Heirmos

LET us ever extol and praise the Lord God * Who was seen of old on the holy mount in glory, * Who by the fiery bush revealed the great mystery * of the Ever-virgin * and undefiled Maiden * unto the Prophet Moses.

Most Holy Mother of God, save us.

BE thou moved to compassion, O Virgin, * and disdain me not, for life's tempests overwhelm me. * But be thou quick, O modest one, and lend me thy * helping hand, O Maiden, * for I perish drowning * engulfed by life's misfortunes.

Most Holy Mother of God, save us.

TIMES of sorrows, necessity, and trouble, * and misfortunes in life * have found me, O pure Maiden; * and from all sides temptations have encircled me; * but be thou mine ally, * and do thou protect me * in thine almighty shelter.

Glory.

IN distress, I have thee, Maid, as my haven, * and in sorrows and griefs * thou art my joy and gladness; * and in all illness, thou hast been my quick help, * and rescuer in perils, * and in all temptations * my guardian and protectress.

Both now.

REJOICE, fiery throne of the Lord God; * rejoice, thou sacred vessel that art filled with manna; * rejoice, thou golden lampstand and unquenchable lamp; * rejoice, O glory of virgins * and thou boast and adornment of mothers.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

ODE NINE

Heirmos

THE heavens were astonished and stood in awe, * and the ends of the earth, Maid, were sore amazed, for God appeared * bodily to mankind as very man. * And lo, thy womb hath proved to be * vaster and more spacious than heaven's heights. * For this, O Theotokos, * the choirs and assemblies * of men and Angels magnify thy name.

Most Holy Mother of God, save us.

TO whom else shall I flee, O thou Maid most pure, * and to whom shall I run for help and be saved? Where shall I go, * and where shall I find me a safe retreat? * Whose warm protection shall I have? * Who shall be a helper in my distress? * In thee alone I hope, Maid; * in thee alone I glory; * and trusting in thee, I have fled to thee.

Most Holy Mother of God, save us.

TO number thy great deeds and thy mighty acts * is not possible for man, O Bride of God, nor yet can one * tell of the unfathomable abyss * of thine unending miracles * that surpass all knowledge, and which are wrought * for those that venerate thee * and honour thee with longing * as the true Mother of our Lord and God.

Glory.

WITH anthems of thanksgiving I glorify * and chant praise to thine infinite mercy, and thy boundless might * I confess unceasingly unto all; * and with my soul and heart and mind * and my lips I magnify and proclaim * the many benefactions * that thou hast poured upon me * in thy compassion, O thou Bride of God.

Both now.

ACCEPT thou mine entreaty and my poor prayer, * and disdain not my weeping and sighs, O Maid, nor my lament, * but be quick to help me since thou art good. * Do thou fulfil mine every plea; * thou canst do this in that thou broughtest forth * our mighty God and Master, * if thou but look upon me * and bow down to mine utter lowliness.

PRESERVE and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto thee; a firm rampart art thou and our protection.

IN thy good will, look thou on me, O all-hymned Theotokos; and do thou behold my body's grievous infirmity, and heal thou the cause of my soul's sorrow.

And straightway:

IT is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

The priest censeth the Holy Table and the people, or the house where the Canon is being chanted; and we chant the following Megalynaria:

HIGHER than the heavens above art thou, * and thou art much purer * than the radiance of the sun; * for thou hast redeemed us * out of the curse that held us. * O Mistress of creation, * with hymns we honour thee.

FROM the great abundance of all my sins, * ill am I in body, * ailing also am I in soul. * Thee have I as refuge; * do thou, therefore, help me, * O hope of all the hopeless, * for thou art full of grace.

O LADY and Mother of Christ our God, * receive supplication * from us wretches who beg of thee * that thou make entreaty * unto the One born from thee; * O Mistress of creation, * do thou intercede for us.

NOW we chant with eagerness unto thee, * with this ode most joyful, * O all-hymned Mother of our God; * together with the Baptist * and all the saintly choirs, * beseech, O Theotokos, * that we find clemency.

SPEECHLESS be the lips of the impious * who refuse to rev'rence * thy revered icon which is known * by the name Directress, * and which hath been depicted * for us by the Apostle * Luke the Evangelist.

Then the Megalynarion of the Saint to whom the church is dedicated.

Then:

O ALL ye arrays of Angelic Hosts, * with the holy Baptist, * the Apostles' twelve-numbered band, * all the Saints together, * as well as God's Birthgiver, * pray make ye intercession * for our deliverance.

The reader: Holy God. All-holy Trinity. Our Father.

The priest: For Thine is the kingdom, and the power, and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

The reader: Amen.

Then we chant the following Troparia:
Plagal of Second Tone

HAVE mercy on us, Lord, have mercy on us; for lacking as we are in all defence, this supplication do we sinners offer unto Thee, as our Master: Have mercy on us.

Glory.

LORD, have mercy on us; for in Thee have we placed all our trust; be not wroth with us greatly, nor do Thou remember our iniquities; but look upon us even now, since Thou art compassionate, and do Thou redeem us from our enemies; for Thou art our God, and we Thy people; all are the works of Thy hands, and upon Thy Name have we called.

Both now. *Theotokion*

DO thou open the portal of compassion unto us, O most blessed Theotokos; for hoping in thee, let us not fail, we pray; through thee may we be delivered from adversities; for thou art the salvation of the Christian race.

And the priest, having again commemorated the faithful for whom the Canon is being chanted, maketh the dismissal.

After this, as the faithful kiss the icon of the Mother of God, the following Exapostilaria are chanted with prostrations:

Third Tone

O YE Apostles from afar, * being now gathered together * here in the vale of Gethsemane, * give burial to my body; * and Thou, my Son and my God, * receive Thou my spirit.

THOU art the sweetness of Angels,* the gladness of afflicted ones, * and the protectress of Christians, * O Virgin Mother of our Lord; * be thou my helper, and save me * from out of eternal torments.

I HAVE thee as Mediatress * with the man-befriending God; * may He not censure my actions * before the hosts of the Angels. * I supplicate thee, O Virgin, * come unto mine aid most quickly.

THOU art a gold-entwined tower * and twelve-wall encircled city, * a throne besprinkled with sunbeams, * a royal chair of the King. * O inexplicable wonder! * that thou dost milk-feed the Master.

The priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

The Service of Preparation For Holy Communion

When thou art preparing to receive the Immaculate Mysteries, read first the Service of Small Compline to the end of the Creed (pages 199–202), and then say the following Canon with compunction:

THE CANON OF PREPARATION FOR HOLY COMMUNION

Second Tone

ODE ONE

Heirmos

COME, O ye people, let us sing a song unto Christ God, Who divided the sea, and made a way for the people which He had brought up out of the bondage of Egypt; for He is glorified.

Have mercy on me, O God, have mercy on me.

MAY Thy holy Body be for me the Bread of life everlasting, O compassionate Lord, and may Thy precious Blood be a remedy for diverse maladies.

Have mercy on me, O God, have mercy on me.

DEFILED by unseemly deeds, wretched as I am, I am unworthy, O Christ, to partake of Thine immaculate Body and divine Blood; but make me worthy of them.

Most Holy Mother of God, save us.

O BLESSED Bride of God, O good land which produced the Ear of Wheat which knew no husbandry and which bringeth salvation to the world: grant that I who eat thereof may be saved.

ODE THREE

Heirmos

UPON the rock of faith hast Thou now confirmed me; Thou hast enlarged my mouth o'er mine adversaries; my spirit hath rejoiced mightily in chanting: There is none holy as our most holy God, and there is none righteous but Thee, O Lord Most High.

Have mercy on me, O God, have mercy on me.

GRANT me, O Christ, teardrops to cleanse the defilement of my heart, that, purified and with a good conscience, I may draw nigh with fear and faith, O Master, to the communion of Thy divine Gifts.

Have mercy on me, O God, have mercy on me.

MAY Thine immaculate Body and divine Blood be for the forgiveness of mine offences, for communion with the Holy Spirit, and for life everlasting, O Friend of man, and for estrangement from passions and sorrows.

Most Holy Mother of God, save us.

O ALL-HOLY one, table of the Bread of Life which for mercy's sake came down from on high and gave new life to the world, make even me, who am unworthy, worthy now with fear to taste thereof and live.

ODE FOUR

Heirmos

NEITHER an angel, nor yet an ambassador, O my Lord, but Thyself incarnate camest from a Virgin and holy Maid, rescuing me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord my God.

Have mercy on me, O God, have mercy on me.

O MOST Merciful One, Who wast incarnate for us, Thou didst will to be slain as a sheep for the sins of mortals. Wherefore also, I implore Thee to blot out mine offences.

Have mercy on me, O God, have mercy on me.

HEAL the wounds of my soul, O Lord, and wholly sanctify me, the wretched one, and make me worthy, O Master, to partake of Thy divine Mystical Supper.

Most Holy Mother of God, save us.

MAKE Him Who came forth from thy womb, O Lady, to be gracious also unto me; and keep me, thy suppliant, blameless and free of stain, that, by receiving within me the noetic Pearl, I may be sanctified.

ODE FIVE

Heirmos

O LORD, Thou Bestower of light and Creator of the ages, guide us in the light of Thy commandments; for we know none other God than Thee.

Have mercy on me, O God, have mercy on me.

As Thou didst foretell, O Christ, so let it be even now to Thine abject slave, and abide in me as Thou didst promise; for behold, I eat Thy divine Body and drink Thy Blood.

Have mercy on me, O God, have mercy on me.

O WORD of God, and God, may the live coal of Thy Body be for the enlightenment of me who am darkened, and may Thy Blood be for the cleansing of my defiled soul.

Most Holy Mother of God, save us.

O MARY, thou Mother of God, august tabernacle of the Sweet Fragrance: by thy prayers, make me a chosen vessel, that I may partake of the holy Gifts of thy Child.

ODE SIX

Heirmos

COMPASSED by the abyss of my many sins, I invoke the boundless abyss and unfathomed deep of Thy compassion, O my Christ: Raise me out of corruption, O Lord my God.

Have mercy on me, O God, have mercy on me.

O SAVIOUR, sanctify my mind, soul, heart, and body; and grant that without condemnation, O Master, I may approach the dread Mysteries.

Have mercy on me, O God, have mercy on me.

GRANT me estrangement from passions, and the increase of Thy grace, and assurance of life by my participation in Thy holy Mysteries, O Christ.

Most Holy Mother of God, save us.

O HOLY Word of God, and God, as I now approach Thy divine Mysteries, sanctify the whole of me, by the supplications of Thy holy Mother.

KONTAKION

Second Tone

DISDAIN me not to receive now, O Christ, the Bread which is Thy Body, and Thy divine Blood, and to partake, O Master, of Thine immaculate and dread Mysteries; and may it not be unto me, the wretched one, for judgment, but for eternal and immortal life.

ODE SEVEN

Heirmos

IN Deira's great plain, where the golden image was shown adoration, Thy three courageous Youths despised the impious decree issued by the king. Cast into the flames, they were sprinkled with Thy dew and they cried in chant: Blessed art Thou, O Lord our God, even the God of our Fathers.

Have mercy on me, O God, have mercy on me.

MAY the reception of Thine immortal Mysteries, the Source of every good, O Christ, be now unto me light, and life, and dispassion, and the cause of furtherance and proficiency in divine virtue, O only Good One, that I may glorify Thee.

Have mercy on me, O God, have mercy on me.

THAT I may be redeemed from passions, enemies, want, and every affliction, I now draw nigh with trembling, love, and reverence to Thine immortal and divine Mysteries, O Friend of man, and chant unto Thee: Blessed art Thou, the God of our Fathers.

Most Holy Mother of God, save us.

O THOU who art graced of God, and gavest birth incomprehensibly to Christ the Saviour, I thy slave, impure as I am, now beseech thee, the pure one: From all defilement of flesh and spirit do thou cleanse me who am now about to approach the immaculate Mysteries.

ODE EIGHT

Heirmos

TO the Lord God Who did descend to the Hebrew Children in the fiery furnace and did transform the flames and the burning heat into dew, chant praises and hymns, O all ye works of His, and exalt Him greatly to ages and all ages.

Have mercy on me, O God, have mercy on me.

GRANT me, who am despairing, to be a communicant now of Thy heavenly, dread, and holy Mysteries, O Christ, and of Thy Divine and Mystical Supper, O God my Saviour.

Have mercy on me, O God, have mercy on me.

I FLEE for refuge under Thy compassion, O Good One, and I cry to Thee with fear: Abide in me, O Saviour, and I in Thee, as Thou didst say; for lo, trusting in Thy mercy, I eat Thy Body and drink Thy Blood.

Most Holy Mother of God, save us.

I TREMBLE as I receive the Fire, lest I should be burned as wax and as grass. O dread mystery! O divine compassion! How is it that I who am but clay partake of the divine Body and Blood and am made incorruptible?

ODE NINE

Heirmos

OUR God and Lord, the Son of the Father which is without beginning, hath appeared to us incarnate of a Virgin, to enlighten those in darkness, and to gather the dispersed; wherefore we magnify the all-hymned Theotokos.

Have mercy on me, O God, have mercy on me.

THE Lord is good: O taste and see! For of old He became like unto us for our sake, and offered Himself once as an offering to His Father, and is ever slain, sanctifying them that partake of Him.

Have mercy on me, O God, have mercy on me.

MAY I be sanctified in body and soul, O Master; may I be enlightened; may I be saved; may I become Thy dwelling-place by the communion of the sacred Mysteries, having Thee with the Father and the Spirit abiding in me, O most merciful Benefactor.

Glory to the Father, and to the Son, and to the Holy Spirit.

MAY Thy most precious Body and Blood be to me as fire and light, O my Saviour, consuming the substance of sin and burning the thorns of my passions, and enlightening the whole of me to worship Thy Divinity.

Both now and ever, and unto the ages of ages. Amen.

GOD took flesh of thy pure blood. Wherefore, every generation doth hymn thee, O Lady, and the multitudes of the noetic beings glorify thee; for through thee we have clearly seen the Master of all, Who assumed the nature of man.

And we complete the Service of Small Compline:

It is truly meet to call thee blest, the Theotokos, the ever-blessed and all-immaculate and Mother of our God. More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Then:

Holy God. All-holy Trinity. Our Father.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

And the following Troparion:

When the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the righteous Judge. O thou lover of money, behold thou him who for the sake thereof did hang himself; flee from that insatiable soul that dared such things against the Master. O Thou Who art good unto all, Lord, glory be to Thee.

Lord, have mercy. (*forty times*)

Then read the prayer: Thou Who at all times . . . *and the rest of the Service of Small Compline* (*see pages 203–208*).

ON THE FOLLOWING DAY

After the usual Morning Prayers, say:

Holy God. All-holy Trinity. Our Father.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

Lord, have mercy (*twelve times*). Glory; both now.

O come, let us worship and fall down before our King and God.

O come, let us worship and fall down before Christ, our King and God.

O come, let us worship and fall down before Him, Christ the King and our God.

PSALM 22

The Lord is my shepherd, and I shall not want.

In a place of green pasture, there hath He made me to dwell; beside the water of rest hath He nurtured me.

He hath converted my soul, He hath led me on the paths of righteousness for His Name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they have comforted me.

Thou hast prepared a table before me in the presence of them that afflict me.

Thou hast anointed my head with oil, and Thy cup which filleth me, how excellent it is!

And Thy mercy shall pursue me all the days of my life, and I will dwell in the house of the Lord unto length of days.

PSALM 23

THE earth is the Lord's, and the fulness thereof, the world, and all that dwell therein.

He hath founded it upon the seas, and upon the rivers hath He prepared it.

Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place?

He that is innocent in hands and pure in heart, who hath not received his soul in vain, and hath not sworn deceitfully to his neighbour.

Such a one shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek the Lord, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in.

Who is this King of Glory? The Lord strong and mighty, the Lord, mighty in war.

Lift up your gates, O ye princes; and be ye lifted up, ye everlasting gates, and the King of Glory shall enter in.

Who is this King of Glory? The Lord of hosts, He is the King of Glory.

PSALM 115

I BELIEVED, wherefore I spake; I was humbled exceedingly.

As for me, I said in mine ecstasy: Every man is a liar.

What shall I render unto the Lord for all that He hath rendered unto me?

I will take the cup of salvation, and I will call upon the Name of the Lord.

My vows unto the Lord will I pay in the presence of all His people.

Precious in the sight of the Lord is the death of His saints.

O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid. Thou hast broken my bonds asunder.

I will sacrifice a sacrifice of praise unto Thee, and I will call upon the Name of the Lord.

My vows unto the Lord will I pay in the presence of all His people, in the courts of the house of the Lord, in the midst of thee, O Jerusalem.

Then:

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Alleluia, alleluia, alleluia: Glory to Thee, O God. (*Thrice*)

Lord, have mercy. (*Thrice*)

And the following Troparia:
Plagal of Fourth Tone

OVERLOOK mine iniquities, O Lord Who wast born of a Virgin, and purify my heart, and make it a temple for Thine immaculate Body and Blood. Cast me not away from Thy presence as one despised, O Thou Who hast immeasurably great mercy.

Glory to the Father, and to the Son, and to the Holy Spirit.

HOW can I, the unworthy one, shamelessly dare to partake of Thy holy Gifts? For should I dare to approach Thee with those who are worthy, my vesture doth betray me, for it befitteth not the Supper, and I shall bring condemnation upon my sin-laden soul. Cleanse, O Lord, the defilement of my soul, and save me, since Thou art the Friend of man.

Both now and ever, and unto the ages of ages. Amen.

GREAT are the multitudes of mine offences, O Theotokos; to thee have I fled, O pure one, and implore salvation. Visit mine ailing soul, and intercede with thy Son and our God that He may grant me forgiveness for the grievous deeds which I have committed, O only blessed one.

On Holy and Great Thursday, the following is said:

WHEN the glorious disciples were enlightened at the washing of the feet, then Judas the ungodly one was stricken and darkened with the love of silver. And unto the lawless judges did he deliver Thee, the righteous Judge. O thou lover of money, behold thou him who for the sake thereof did hang himself; flee from that insatiable soul that ered such things against the Master. O Thou Who art good unto all, ord, glory be to Thee.

Then: Lord, have mercy (*forty times*). *As many prostrations as desired; rn, straightway, the following supplicatory prayers:*

DIDACTIC VERSES ON HOW ONE MUST APPROACH THE IMMACULATE MYSTERIES

When thou, O man, art about to eat the Master's Body,
Draw nigh with fear, lest thou be seared; It is Fire.
And as thou drinkest the divine Blood unto communion,
First reconcile thyself with them that grieve thee,
Then, with daring, venture to eat the Mystic Food.

OTHER SIMILAR VERSES

efore partaking of the dread Sacrifice
Of the life-creating Body of the Master,
In this wise pray with trembling:

THE FIRST PRAYER, OF SAINT BASIL THE GREAT

MASTER, Lord Jesus Christ our God, the Source of life and immortality, Who art the Maker of all creation, both visible and ible, the co-eternal and co-beginningless Son of the beginningless er, Who in the abundance of Thy goodness wast in the last days ied in flesh, wast crucified and buried for us, the ungrateful and kless ones, and by Thine own Blood didst refashion our nature h had been corrupted by sin: do Thou Thyself, O immortal King, pt the repentance even of me, a sinner, and incline Thine ear to me hear my words. For I have sinned, O Lord, I have sinned against ven and before Thee, and I am not worthy to gaze upon the height hy glory; for I have provoked Thy goodness by transgressing Thy mandments and by not obeying Thine ordinances. But Thou, O , Who art forbearing, long-suffering, and plenteous in mercy, hast given me up to perish in mine iniquities, most surely awaiting my rsion. For Thou, O Friend of man, hast said through Thy Proph- at Thou dost not desire with desire the death of the sinner, but he should return and live. For Thou dost not will, O Master, that ork of Thy hands should perish, neither art Thou well-pleased in rdition of men, but Thou desirest that all should be saved and to the knowledge of the truth. Wherefore, though I am unwor- both Heaven and earth, and even of this transient life, since I wholly subjected myself to sin and am a slave to pleasures and have defaced Thine image, yet being Thy work and creation, I, the wretched one, do not despair of my salvation; but emboldened by Thine immeasurable compassion, I draw nigh. Wherefore, receive even me, O Christ, Thou Friend of man, as Thou didst the harlot, the thief, the publican, and the prodigal; and take away the heavy burden of my sins, O Thou that takest away the sin of the world, Who healest men's infirmities, Who callest to Thyself them that labour and are heavy laden and givest them rest, Who camest not to call the righteous, but sinners to repentance. And cleanse me of all defilement of flesh and spirit. Teach me to attain holiness in the fear of Thee, that, with the witness of my conscience pure, I may receive the portion of Thy holy Gifts and be united with Thy holy Body and Blood, and have Thee dwelling and abiding in me with the Father and Thy Holy Spirit. Yea, O Lord Jesus Christ, my God, let not the communion of Thine immaculate and life-creating Mysteries be to me for judgment, nor may I become infirm in soul and body by partaking of Them unworthily; but grant me till my last breath to receive without condemnation the portion of Thy holy Gifts, for communion with the Holy Spirit, as a provision for life everlasting, and for an acceptable defence at Thy dread tribunal, that even I, with all Thine elect, may become a partaker of Thine undefiled good things, which Thou hast prepared for them that love Thee, O Lord, in whom Thou art glorified unto the ages. Amen.

THE SECOND PRAYER, OF SAINT BASIL THE GREAT

I KNOW, O Lord, that I partake of Thine immaculate Body and precious Blood unworthily, and that I am guilty, and eat and drink judgment to myself, not discerning the Body and Blood of Thee, my Christ and God. But, trusting in Thy compassions, I take courage and approach Thee, Who didst say: He that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. Wherefore, have compassion, O Lord, and make not an example of me, the sinner, but deal with me according to Thy mercy; and let these holy Gifts be unto my healing, and purification, and enlightenment, and protection, and salvation, and sanctification of both soul and body, unto the averting of every phantasy and evil deed and diabolical operation working noetically in my members; unto confidence and love toward Thee, unto amendment of life and stability, unto an increase of virtue and perfection, unto fulfilment of the commandments, unto communion with the Holy Spirit, as a provision for life everlasting, and as an acceptable defence at Thy dread tribunal, not unto judgment, nor unto condemnation.

THE THIRD PRAYER, OF SAINT JOHN CHRYSOSTOM

O LORD my God, I know that I am not worthy, nor sufficient, that Thou shouldest come under the roof of the house of my soul, for all is desolate and fallen, and Thou hast not in me a place worthy to lay Thy head. But even as from on high Thou didst humble Thyself for our sake, so now conform Thyself to my lowliness. And even as Thou didst deign to lie in a cave and in a manger of irrational beasts, so also deign to lie in the manger of mine irrational soul and to enter my defiled body. And even as Thou didst not disdain to enter and dine with sinners in the house of Simon the leper, so consent also to enter the house of my lowly soul which is leprous and sinful. And even as Thou didst not reject the woman, who was a harlot and a sinner like me, when she approached and touched Thee, so also be compassionate with me, the sinner, as I approach and touch Thee. And as Thou didst not abhor her defiled and polluted mouth which kissed Thee, neither do Thou abhor my mouth, yet more defiled and polluted than hers, nor my lips which are loathsome, impure, and unholy, nor my tongue, yet more unclean. But let the live coal of Thine all-holy Body and Thy precious Blood be unto sanctification and enlightenment and strengthening of my humble soul and body, unto alleviation of the burden of my many offences, unto defence against every operation of the devil, unto the averting and hindering of my vile and wicked habits, unto the mortification of the passions, unto the accomplishment of Thy commandments, unto the increase of Thy divine grace, and unto the attainment of Thy Kingdom. For it is not as one presumptuous that I draw nigh to Thee, O Christ my God, but as one taking courage in Thine ineffable goodness, and that I may not, by long abstaining from Thy Communion, become a prey to the noetic wolf. Wherefore, I pray Thee Who alone art holy, O Master, sanctify my soul and body, my mind and heart, my reins and bowels, and wholly renew me. Root the fear of Thee in my members, and make Thy sanctification indelible within me. And be Thou my helper and defender, guide my life in peace, and make me worthy to stand at Thy right hand with Thy Saints, by the prayers and intercessions of Thine all-immaculate Mother, of Thine immaterial ministers and immaculate powers, and of all the Saints who, from ages past, have been well-pleasing unto Thee. Amen.

THE FOURTH PRAYER, OF SAINT JOHN CHRYSOSTOM

I AM not sufficient, O Master and Lord, that Thou shouldest enter under the roof of my soul; but since Thou, as the Friend of man, dost will to dwell in me, with trust I draw nigh. Thou commandest; I will open wide the gates which Thou alone hast fashioned, that Thou mayest enter, in Thy wonted love for man, that Thou mayest enter and enlighten my darkened thought. I believe that Thou wilt do this, for Thou didst not shun the harlot who approached Thee with tears, nor didst Thou reject the publican who repented, nor didst Thou drive away the thief who acknowledged Thy Kingdom, nor didst Thou abandon the repentant persecutor as he was; but all who had been brought to Thee by repentance hast Thou established in the choir of Thy friends, O Thou Who alone art blessed, always, now and unto endless ages. Amen.

THE FIFTH PRAYER,
OF SAINT JOHN CHRYSOSTOM

O LORD Jesus Christ my God, loose, remit, forgive, and pardon the failings, faults, and offences which I, Thy sinful, unprofitable, and unworthy servant, have committed from my youth, up to the present day and hour, whether in knowledge or in ignorance, whether in words or deeds or thoughts, or reasonings and pursuits, or in any of my senses. And by the intercession of her that conceived Thee without seed, the immaculate and ever-virgin Mary, Thy Mother, mine only hope that putteth not to shame, my defence and salvation, do Thou count me worthy without condemnation to partake of Thine immaculate, immortal, life-creating, and dread Mysteries, unto forgiveness of sins and life everlasting, unto sanctification and enlightenment and strength and healing and health of both soul and body, and unto the blotting out and utter destruction of mine evil reasonings and thoughts and predispositions and nocturnal phantasies of the dark and evil spirits. For Thine is the kingdom, and the power, and the glory, and the honour, and the worship, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE SIXTH PRAYER,
OF SAINT JOHN THE DAMASCENE

O MASTER, Lord Jesus Christ our God, Who alone hast authority to forgive men their sins: since Thou art good and the Friend of man, overlook all mine offences, whether committed in knowledge or in ignorance, and account me worthy to receive without condemnation Thy divine, glorious, immaculate, and life-creating Mysteries, not unto punishment, nor unto an increase of sins, but unto purification and sanctification and as an earnest of the life and kingdom to come, as a rampart and help, and for the overturning of adversaries, and for the blotting out of my many transgressions. For Thou art a God of mercy and compassions and love for man, and to Thee do we send up glory, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

THE SEVENTH PRAYER, OF SAINT SYMEON THE NEW THEOLOGIAN

FROM lips tainted and defiled,
From a heart unclean and loathsome,
From a tongue befouled and filthy,
From a soul bestained and soiled,
O my Christ, receive my pleading.
Yea, disdain me not, nor shun me,
Nor my words, nor yet my manner,
Nor my shamelessness and boldness.
But with freedom let me tell Thee,
O my Christ, what I desire;
Rather, do Thou now instruct me
What I need to do and utter.
I have sinned more than the harlot
Who, on learning of Thy lodging,
Went and purchased myrrh most precious,
And with boldness she approached Thee,
To anoint Thy feet and lave them,
O my Christ, my God and Master.
Even as Thou didst not shun her
When she came with heartfelt fervour,
Thus, O Word, do not disdain me.
Nay, but rather do Thou grant me
To embrace Thy feet and kiss them,
And with streams of tears to wash them,
As with precious myrrh most costly,
With great boldness to anoint them.
Wash me with my tears, and thereby
Cleanse me, Word of God, and lave me.
Grant remission of my failings,
And bestow on me forgiveness.
All mine evil deeds Thou knowest,
And my wounds Thou knowest also,
And my bruises Thou beholdest.
But my faith Thou knowest likewise,
And mine eagerness Thou seest,
And my groans Thou hearest also.

There doth not escape Thy notice
Even one tear, O Redeemer,
Nor a fraction of a teardrop,
O my Lord God and Creator.
Yea, Thine eyes did see my being
While as yet it was unfashioned.
In Thy Book all thoughts and actions,
Even those not yet enacted,
Are inscribed for Thee already.
See my lowliness and toil!
Lo, the greatness of my suffering!
And, O God of all, forgive me
All the sins I have committed.
So that with a cleansed and pure heart,
And a mind with fear atremble,
And a soul contrite and lowly,
I may draw nigh to partake of
Thine all-pure and spotless Myst'ries,
Whereby all who eat and drink Thee
With a heart sincere and guileless
Are both deified and quickened.
For Thou sayest, O my Master:
He that eateth of My Flesh and
That doth drink of My Blood also
Doth abide in Me most truly,
And in him am I found also.
Wholly true is this word spoken
By my Lord and God and Master;
For whoever doth partake of
These divine and hallowed graces
Which impart deification
Is alone, in truth, no longer,
But is with Thee, Christ, Thou True Light
Of the Hallowed, Triple Daystar,
Which illumineth the whole world.
Lest, then, I remain alone now
And apart from Thee, Lifegiver,
O my Breath, my Life, my Gladness,
The entire world's Salvation,
For this cause do I approach Thee
With a soul contrite and tearful.
O Thou Ransom of my failings,

I entreat Thee to receive me,
So that I may now partake of
Thy life-giving, blameless Myst'ries,
And not suffer condemnation;
That, as Thou didst say, Thou mightest
Dwell with me, who am thrice-wretched;
Lest that foul deceiver find me
All bereft of Thy divine grace,
And most guilefully seduce me,
And with scheming cunning lure me
From Thy words which make me Godlike.
Wherefore, I fall down before Thee,
And cry out to Thee with fervour:
As Thou didst receive and welcome
Both the prodigal and harlot
Who drew nigh to Thee, so likewise,
O Most Merciful, receive me,
The great profligate and sinner,
The most prodigal and vile one,
As I dare now to approach Thee
With a soul contrite and humbled.
Saviour, well I know that no one
Hath sinned as have I against Thee,
Nor hath wrought the deeds which I have.
Yet again, I know this also:
Neither greatness of transgressions,
Nor enormity in sinning,
Can surpass my God and Saviour's
Great long-suffering and mercy
And exceeding love for mankind.
For with the oil of compassion
Thou dost cleanse and render shining
All those who repent with fervour;
And Thou makest them partakers
Of Thy light in all abundance,
And true sharers of Thy Godhood.
And—O marvel for the Angels
And for human understanding!—
Thou hast converse with them often
As with friends most true and trusted.
These things now do give me daring,
These things give me wings, O Christ God;

Trusting, then, in the abundance
Of Thy benefactions toward us,
With rejoicing, yet with trembling,
I partake now of the Fire.
Though but grass—O awesome wonder!—
Yet bedewed am I past telling,
Like that bush of old on Sinai
Which was unconsumed, though burning.
Wherefore, with a mind most thankful,
And a heart most thankful also,
Thankful also in the members
Of my soul and of my body,
I adore and magnify Thee,
O my God, and glorify Thee,
As One verily most blessed,
Now and ever, to all ages.

THE EIGHTH PRAYER, OF SAINT SYMEON METAPHRASTES

O LORD, Who alone art pure and incorrupt, Who through the ineffable compassion of Thy love for man didst assume our whole substance from the pure and virginal blood of her that, in a manner surpassing nature, conceived Thee by the coming of the Divine Spirit and by the good will of the Everlasting Father; O Christ Jesus, the Wisdom, Peace, and Power of God; O Thou Who, in that nature taken upon Thyself, didst accept Thy life-creating and saving Passion, the Cross, the nails, the spear, and death: do Thou mortify all the soul-corrupting passions of my body. Thou Who by Thy burial didst despoil the dominions of Hades: do Thou bury with good thoughts mine evil schemes and dispel the spirits of wickedness. Thou Who by Thy life-creating Resurrection on the third day didst raise up our fallen first parent: raise me up who have slipped down into sin, and set before me the ways of repentance. Thou Who by Thy glorious Ascension didst deify the flesh that Thou hadst taken upon Thyself and didst honour it by Thy session at the right hand of the Father: by my partaking of Thy holy Mysteries make me worthy of the portion of the saved at Thy right hand. Thou Who by the coming of the Comforter, Thy Spirit, didst make Thy sacred Disciples precious vessels: show me forth also as a receptacle of His coming. Thou Who art to come again to judge the world in righteousness: be it Thy good will that I also meet Thee in the clouds, O my Creator and Fashioner, with all Thy Saints, that without end I may glorify and hymn Thee, with Thy Father which is without beginning, and Thine All-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE NINTH PRAYER,
OF SAINT JOHN THE DAMASCENE

I STAND before the doors of Thy temple, yet I do not put away my grievous thoughts. But do Thou, O Christ God, Who didst justify the publican, and have mercy on the Canaanitish woman, and open the gates of Paradise to the thief, open unto me the bowels of Thy love for man; and as I approach and touch Thee, receive me like the woman with an issue of blood and like the harlot. For the one, by touching the hem of Thy garment received healing readily, and the other, by clasping Thine immaculate feet obtained release from her sins. And I, deplorable though I be, dare to receive Thy whole Body; may I not be consumed, but receive me even as these. And do Thou enlighten the senses of my soul, and burn up the indictments of my sins, by the intercessions of her that seedlessly bare Thee, and of the heavenly hosts, for blessed art Thou unto the ages of ages. Amen.

THE TENTH PRAYER,
OF SAINT JOHN CHRYSOSTOM

I BELIEVE, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, Who camest into the world to save sinners, of whom I am chief. Furthermore, I believe that This is indeed Thine immaculate Body, and that This is indeed Thy precious Blood. Wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, in word and deed, in knowledge and in ignorance. And vouchsafe that, uncondemned, I may partake of Thine immaculate Mysteries unto the remission of sins and unto life everlasting. Amen.

When thou art about to communicate, say the following verses of Saint Symeon Metaphrastes:

Behold, I approach Divine Communion;
O Maker, burn me not as I partake,
For Fire art Thou which burneth the unworthy.
But purify Thou me of every stain.

Then the Troparion:

OF Thy Mystic Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss as did Judas; but like the thief do I confess Thee: Remember me, O Lord, in Thy Kingdom.

And also these verses:

Tremble, O man, as thou beholdest the deifying Blood,
For it is a burning coal consuming the unworthy.
The Body of God both deifieth and nourisheth me;
It deifieth the spirit and wondrously nourisheth the mind.

And these Troparia:

THOU hast smitten me with yearning, O Christ, and by Thy divine love hast Thou changed me. But with Thine immaterial fire, consume my sins and count me worthy to be filled with delight in Thee, that leaping for joy, O Good One, I may magnify Thy two comings.

INTO the splendour of Thy Saints how shall I, the unworthy one, enter? For should I dare to enter the bridal chamber, my vesture doth betray me, for it is not a wedding garment; and as one bound, I shall be cast out by the Angels. Cleanse, O Lord, the defilement of my soul, and save me, since Thou art the Friend of man.

And this prayer:

O MAN-BEFRIENDING Master, Lord Jesus my God, let not these holy Gifts be unto me for judgment through mine unworthiness, but for the purification and sanctification of both soul and body, and as an earnest of the life and the kingdom to come. For it is good for me to cleave unto God and to place in the Lord the hope of my salvation.

And again:

OF Thy Mystic Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss as did Judas; but like the thief do I confess Thee: Remember me, O Lord, in Thy Kingdom. Remember me, O Master, in Thy Kingdom. Remember me, O Holy One, in Thy Kingdom.

Straightway upon receiving the Body and Blood of the Saviour, say the following quietly to thyself:

Behold, This hath touched thy lips, and will take away thine iniquities, and will purge thy sins. (*Esaias 6:7*)

Thanksgiving After Holy Communion

VERSES OF ADMONITION

And having attained the good Communion
Of the life-creating and mystic Gifts,
Straightway give praise and great thanksgiving,
And fervently, from thy soul, cry unto God:

Glory to Thee, O God;
Glory to Thee, O God;
Glory to Thee, O God.

And straightway the following prayers:

ANONYMOUS

I THANK Thee, O Lord my God, that Thou hast not rejected me, the sinner, but hast deemed me worthy to be a communicant of Thy holy Mysteries. I thank Thee that Thou hast deemed me worthy, unworthy as I am, to partake of Thine immaculate and heavenly Gifts. But, O man-befriending Master, Who didst die for us and rise again and didst grant us these Thy dread and life-creating Mysteries for the benefit and sanctification of our souls and bodies, grant also that these may be unto me for the healing of both soul and body, for the averting of everything hostile, for the enlightenment of the eyes of my heart, for the peace of the powers of my soul, for love unfeigned, for faith unashamed, for the plenitude of wisdom, for the keeping of Thy commandments, for an increase of Thy divine grace, and for the attainment of Thy Kingdom; that being kept by them in Thy holiness I may ever remember Thy grace, and never live for myself, but for Thee, our Master and Benefactor. And thus, when from this life I have passed in the hope of life eternal, may I attain to everlasting rest where the sound is unceasing of them that keep festival, and unending the delight of them that behold the ineffable beauty of Thy countenance. For Thou art the true desire and the unutterable gladness of them that love Thee, O Christ our God, and all creation praiseth Thee unto the ages. Amen.

A PRAYER OF
SAINT BASIL THE GREAT

O MASTER, Christ God, King of the ages and Creator of all, I thank Thee for all the good things Thou hast bestowed upon me and for the participation in Thine immaculate and life-creating Mysteries. I pray Thee, therefore, O Good One, Thou Friend of man, guard me under Thy protection and in the shadow of Thy wings; and grant that with a pure conscience till my last breath I may worthily partake of Thy holy Gifts unto forgiveness of sins and life everlasting. For Thou art the Bread of life, the Well-spring of holiness, and the Giver of all that is good; and to Thee we send up glory, with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

A PRAYER OF
SAINT SYMEON METAPHRASTES

THOU Who givest me willingly as nourishment Thy Flesh,
Thou Who art fire, and dost consume the unworthy,
Scorch me not, O my Maker,
But rather pass through me for the right ordering of my members,
Into all my joints, my reins, and my heart.
Burn up the thorns of all mine offences.
Purify my soul; sanctify my mind;
Make firm my knees and bones;
Enlighten the simple unity of my five senses.
Nail down the whole of me with Thy fear.
Ever shelter, guard, and keep me
From every soul-corrupting deed and word.
Purify, and cleanse, and order me aright;
Make me comely, give me understanding, and enlighten me.
Show me forth as the habitation of the Spirit only,
And no longer as a habitation of sin,
That as Thine abode from the entrance in of Thy Communion
Every evil-doer and passion may flee from me like fire.
As intercessors I bring to Thee all the sanctified:
The ranks of the incorporeal Powers,
Thy Forerunner, the wise Apostles,
And further, Thy pure and spotless Mother.
The prayers of these receive, O my compassionate Christ,
And make of me who worship Thee a child of light.
For Thou alone art our sanctification, O Good One,
And the illumination of our souls;
And to Thee, as to our God and Master, we, each day,
As is fitting, all send up glory.

ANONYMOUS

MAY Thy holy Body, O Lord Jesus Christ our God, be unto me for eternal life, and Thy precious Blood for the forgiveness of sins. And may this Eucharist be unto me for joy, health, and gladness. And in Thy dread second coming, make me, the sinner, worthy to stand at the right hand of Thy glory, by the intercessions of Thine all-immaculate Mother and of all Thy Saints. Amen.

TO THE MOST HOLY THEOTOKOS

O ALL-HOLY Lady Theotokos, the light of my darkened soul, my hope and protection, my refuge and consolation, and my joy, I thank thee that thou hast deemed me, the unworthy one, worthy to be a communicant of the immaculate Body and the precious Blood of thy Son. But do thou who gavest birth to the true Light, enlighten the noetic eyes of my heart. O thou who didst conceive the Source of immortality, give life to me who am dead in sin. O thou who art the compassionately loving Mother of the merciful God, have mercy on me and give me compunction and contrition of heart, humility in my reasonings, and the recall of my thoughts from their captivity. And deem me worthy, till my last breath, to receive without condemnation the sanctification of the immaculate Mysteries unto healing of both soul and body. And grant me tears of repentance and confession, that I may hymn and glorify thee all the days of my life.

For blessed and glorified art thou unto the ages (*thrice*). Amen.

Then:

NOW lettest Thou Thy servant depart in peace, O Master, according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples: a light of revelation for the nations, and the glory of Thy people Israel.

And straightway:

Holy God. All-holy Trinity. Our Father.

Then the appropriate Dismissal Hymns and Kontakia are read, either in the following order, or (when these prayers are read in private) as given on page 356.

DISMISSAL HYMNS

If it be the Lord's Day, the Resurrection Dismissal Hymn of the tone of the week.

Then the Dismissal Hymn of the current Feast of the Master or of the Mother of God, if one is being celebrated.

Then the Dismissal Hymn of the Saint to whom the temple is dedicated.[1]

Then the Dismissal Hymn(s) of the Saint(s) of the day.

Then the Dismissal Hymn of the Saint whose Divine Liturgy was celebrated (see pages 356–357).

KONTAKIA

If it be the Lord's Day, the Resurrection Kontakion of the tone of the week.

Then the Kontakion of the current Feast of the Master or of the Mother of God, if one is being celebrated.

Then the Kontakion of the Saint to whom the temple is dedicated.[1]

Then the Kontakion (Kontakia) of the Saint(s) of the day.

Then the Kontakion of the Saint whose Divine Liturgy was celebrated (see pages 356–357).

And straightway:

Lord, have mercy (*twelve times*). Glory; both now.

MORE honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

In the Name of the Lord, Father, bless.

The priest: God be gracious unto us and bless us, and cause His face to shine upon us and have mercy on us.

The reader: Amen. *And the following Megalynarion:*[2]

IN thee, O Full of Grace, all creation—both the company of Angels and the race of men—doth rejoice. O hallowed temple and spiritual paradise, boast of virgins: from thee God was incarnate and became a child, He, our God Who existed before the ages; for He made thy womb a throne, and He made thee more spacious than the heavens. In thee, O Full of Grace, all creation doth rejoice. Glory be to thee.

Then:

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Lord, have mercy (*thrice*). Holy Father, bless.

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[1] Note that if the temple is named in honour of a Feast of the Master or of the Theotokos, its Dismissal Hymn and Kontakion are omitted for the duration of any other Feast of the Master or of the Theotokos.

[2] But note that on Feasts of the Master and of the Theotokos, instead of the following Megalynarion, the Megalynarion of the feast—that is, the hymn which replaces "It is truly meet to call thee blest" in the Divine Liturgy—is read instead.

The priest maketh the accustomed dismissal, and then saith:

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

The reader: Amen.

* * *

When these prayers are read in private, after Holy God. All-holy Trinity. Our Father (*page 354*), *continue with the following:*

If the Divine Liturgy of Saint John Chrysostom was celebrated, say:

DISMISSAL HYMN

GRACE shining forth from thy mouth like a beacon hath illumined the universe, and disclosed to the world treasures of uncovetousness, and shown us the heights of humility; but whilst instructing us by thy words, O Father John Chrysostom, intercede with the Word, Christ our God, to save our souls.

Glory.

KONTAKION

FROM the Heavens hast thou received divine grace, and by thy lips thou dost teach all to worship the One God in Trinity, O John Chrysostom, all-blessed righteous one. Rightly do we acclaim thee, for thou art a teacher revealing things divine.

Both now.

BY the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace, and have mercy on us, since Thou alone art compassionate.

But if the Divine Liturgy of Saint Basil the Great was celebrated, say:

DISMISSAL HYMN

THY sound hath gone forth into all the earth, which hath received thy word. Thereby thou hast divinely taught the Faith; thou hast made manifest the nature of all things that be; thou hast adorned the ways of man. O namesake of the royal priesthood, our righteous Father Basil, intercede with Christ God that our souls be saved.

Glory.

KONTAKION

FOR the Church art thou in truth a firm foundation, granting an inviolate lordship unto all mortal men and sealing it with what thou hast taught, O righteous Basil, revealer of heavenly things.

Both now.

By the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace, and have mercy on us, since Thou alone art compassionate.

Or, if the Liturgy of the Presanctified Gifts was celebrated, say:

DISMISSAL HYMN OF SAINT GREGORY THE GREAT, POPE OF ROME

As one endowed with discretion of speech, thou didst prove to be a most excellent dispenser of the word of God, O hierarch Gregory; for by thy life thou didst set the virtues before us, and thou dost shine forth with the brilliance of holiness. O righteous Father, do thou entreat Christ God that we be granted great mercy.

Glory.

KONTAKION

To thee, who art the Church's tuneful harp inspired of God, thou tongue of wisdom who wast verily possessed of God, unto thee, as it is meet, we now offer praises; for thou truly hadst the zeal of the Apostles' choir and didst follow in their footsteps as their worthy heir; and to thee we say: Rejoice, divine Father Gregory.

Both now.

By the intercession, O Lord, of all the Saints and the Theotokos, do Thou grant us Thy peace, and have mercy on us, since Thou alone art compassionate.

And straightway:

Lord, have mercy (*twelve times*). Glory; both now.

More honourable than the Cherubim, and beyond compare more glorious than the Seraphim, thee who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us. Amen.

A Supplicatory Canon to our Lord Jesus Christ

A Composition of the Monk Theoctistus the Studite

Second Tone

ODE ONE

In the deep abyss

O Master Christ, have mercy on Thy servants.

O my sweetest Jesus Christ my Lord, * Jesus most long-suffering, heal Thou the wounds * of my soul, and make sweet my heart, * Jesus, Thou most merciful, * I entreat Thee, my Saviour Jesus, and beg of Thee, * that being redeemed I may now magnify and glorify Thy Name.

O Master Christ, have mercy on Thy servants.

O my sweetest Jesus Christ my Lord, * Jesus, do Thou open unto me the doors * of repentance, O Friend of man; * and receive me as I fall * down before Thee, O Saviour Jesus, and beg of Thee * and most fervently implore Thee for forgiveness of mine every sin.

Glory.

O my sweetest Jesus Christ my Lord, * Jesus, do Thou snatch me from the hands of that * most deceitful foe, Belial,* and grant me that I may stand * at the right hand of Thy dread glory, O Saviour Christ; * and redeem me from the lot and portion of them on the left, O Lord.

Both now. *Theotokion*

Since thou gavest birth to Jesus our true God, * Lady, do thou pray for us, the worthless slaves, * that, by thine intercessions, Maid, * O Virgin immaculate, * we be rescued from grief and torment, O spotless one, * and that we enjoy that glory that abideth for eternity.

ODE THREE

Upon the rock of faith

O Master Christ, have mercy on Thy servants.

My Jesus, Thou Who lovest mankind, now hearken* unto Thy servant crying out in compunction, * and rescue me from torment and condemnation, * O long-suffering * Jesus, my Lord and God, * O only all-merciful, sweetest Jesus Christ.

O Master Christ, have mercy on Thy servants.

RECEIVE Thy servant falling down now before Thee * with tears and sighs, O Jesus, my only Jesus, * and save me, O my Jesus, who am repentant, * and do Thou rescue me * from dread Gehenna's flames, * O Master, most merciful, sweetest Jesus Christ.

Glory.

THE time that Thou didst give unto me, my Jesus, * I squandered in the passions, O Lord, my Jesus. * Hence, cast me not away, O my sweetest Jesus, * but call me back again, * Jesus, I beg of Thee, * and save me, O Master, O sweetest Jesus Christ.

Both now. *Theotokion*

O VIRGIN, who didst give birth unto my Jesus, * implore Him to deliver me from Gehenna; * for thou alone protectest all the afflicted, * O thou all-graced of God, * only all-blameless Maid, * and account me worthy of everlasting life.

SESSIONAL HYMN

First Tone. The soldiers standing guard

O SAVIOUR, Jesus, Thou wast the Prodigal's saviour. * O Saviour, Jesus, Thou didst accept the base Harlot. * Have mercy on me now also, O Jesus most merciful. * Save, have pity, O my Jesus, O Benefactor, * even as Thou tookest pity once on Manasses, * O Jesus, Thou Friend of man.

ODE FOUR

Neither an angel

O Master Christ, have mercy on Thy servants.

GRANT healing unto the wounds of my soul, O Jesus my Lord, * I entreat Thee, O my Jesus; and do Thou snatch me from the hands * of soul-harming Belial. * O my compassionate Jesus, hasten Thou to deliver me.

O Master Christ, have mercy on Thy servants.

O SWEETEST and all-compassionate Lord Jesus, I have sinned; * O my Jesus, save me who flee to Thy shelter and love for man, * Jesus, most long-suffering, * and make me worthy, O Jesus, of Thy Kingdom for evermore.

Glory.

NO one, O my Saviour Jesus, hath ever sinned as have I, * even I, the hapless one; and I fall prostrate and pray to Thee: * O my

Both now. *Theotokion*

SINCE thou didst give birth unto Jesus awesomely and above nature * implore Him, O all-blameless Virgin Maid, that He forgive mine unnatural * sins and vile transgressions, O pure one, * that when saved, I might cry in praise: * Blessed art thou who in the flesh hast given birth unto Christ God.

ODE EIGHT

To the Lord God Who did descend

O Master Christ, have mercy on Thy servants.

JESUS, I beg Thee and implore: * As Thou didst redeem the harlot from her great sins, * O my Jesus, so likewise do Thou redeem me, I pray, * O Christ, my Lord Jesus, my King and God; * and do Thou now cleanse my defiled soul, O Jesus.

O Master Christ, have mercy on Thy servants.

MY Jesus, I have yielded to * the irrational and brute pleasures, O Jesus, * and, lo, I the wretch mis'rably am become like the beasts * and truly am proven irrational. * From this grievous state do Thou save me, O my Jesus.

Glory.

O JESUS, I did fall into * the foul hands of soul-corrupting thieves, O Jesus, * and am stripped of the garment woven for me by my God; * and covered with wounds, I lie prostrate now. * Pour Thy healing oil and wine on me, O Jesus.

Both now. *Theotokion*

O THEOTOKOS, Bride of God, * in a manner that surpasseth understanding, * thou didst bear Christ my God; hence, ever entreat Him to save * from perils, O Mary, all them that now * serve thee and acclaim thee, the Maid who knew not wedlock.

ODE NINE

With one accord

O Master Christ, have mercy on Thy servants.

WITH wicked deeds most unseemly, * full of shame, O my Jesus, * I have surpassed the Publican in sins, * wicked Manasses, the Prodigal Son, * with the Thief and the Harlot, O Jesus, my compassionate Lord Christ. * But forestall me, O Jesus, and save me, O sweetest Christ.

O Master Christ, have mercy on Thy servants.

I HAVE outdone with my passions * all the children of Adam, * all that have sinned before the Law, O Christ, * those in the Law, and those after the Law * and in Grace, O my Jesus; I mis'rably have sinned above them all. * Yet, O Lord, in Thy judgments, deliver me, the wretch, O Christ.

Glory.

FROM Thine ineffable glory * may I not be separated, * nor may the portion on the left, O Christ, * fall to me, O sweetest Jesus my Lord. * Setting me at Thy right hand with all Thy sheep, O Jesus, Lord and God, * grant me rest, O my Jesus, O Christ God most compassionate.

Both now. *Theotokion*

THOU who alone didst bear Jesus, * O all-pure Theotokos, * Mary, thou Virgin who didst not know man, * plead thou with Him as thy Maker and Son * to be gracious to all, so that we who have recourse to thee be spared * from temptations and perils, and from the fire that is to come.

And the following Stichera, a composition of the same Theoctistus: Plagal of Second Tone. Having laid up all their hope

O MY sweetest Jesus, Thou the Joy and Gladness of my soul, Jesus, Thou the cleansing of my mind, O my Master and Lord most merciful: Jesus, do Thou save me, O Jesus my Saviour; O my Jesus, Thou Almighty One, do not abandon me; O my Saviour Jesus, have mercy and deliver me from punishment, O my Jesus, and deem me worthy of the lot of the choir of all Thy blessed and chosen ones, O Jesus, Thou Friend of man.

O MY sweetest Jesus, Thou the glory of the Apostles, O my Jesus, Thou the boast of the Martyrs, Master Who art omnipotent: O Jesus, do Thou save me, O Jesus my Saviour; O my Jesus, Thou most comely One, do Thou have mercy on me, O Saviour Jesus, who run to Thee, by the entreaties of her that bare Thee and, O Jesus, of all Thy Saints, and of all the Prophets, O Saviour Jesus, and do Thou vouchsafe the Paradise of delight to me, O Jesus, Thou Friend of man.

Glory.

O MY sweetest Jesus, Thou the glory of the monastics, O long-suffering Jesus, Thou the ascetics' blest adornment and great delight: O Jesus, do Thou save me, O Jesus my Saviour; O my Jesus Thou supremely good, snatch me out of the hand of the dragon, O Saviour

Jesus Christ, and do Thou free me from his snares, O my Saviour Jesus, and do Thou now lead me up, my Saviour, out of the lowest pit, O Jesus, and number me, O Jesus, with Thy sheep at Thy holy, blessed right hand.

Both now. *Theotokion*

O ENTRUST me not, I pray, to any human protection, O our Lady, holy one, but do thou accept the prayer of thy supplicant. Sorrow hath fettered me, and I am unable to endure and bear the demons' darts; a shelter have I not, neither place to run, I, the wretched one; embattled from all sides am I, and no consolation have I but thee. Mistress of creation, protection and hope of faithful ones: Turn not away when I pray to thee; do that which will profit me.

A PRAYER TO OUR LORD JESUS CHRIST

O MASTER Christ God, Who by Thy Passion hast healed my passions, and by Thy wounds hast healed my wounds: do Thou grant tears of compunction unto me who have greatly offended; do Thou temper my body with the fragrance of Thy life-creating Body, and sweeten my soul with Thy precious Blood, taking away the bitterness which the contending adversary hath made me to drink. Lift my mind up unto Thee, since it hath been drawn down below, and lead me up from the pit of destruction; for I have not repentance, I have not compunction, I have not a tear of supplication as children which shall lead me up unto mine own inheritance. I have been darkened in mind by the passions of life and I am not able to look up unto Thee in my travail; I cannot rouse myself to fervour with tears of love for Thee. But, O Master, Lord Jesus Christ, Thou Treasury of good things, grant complete repentance unto me, and a suffering heart that shall seek Thee out. Grant Thy grace unto me and renew in me the likenesses of Thine image. I have abandoned Thee; do Thou not abandon me. Come Thou forth and seek me out, lead me forth into Thy pasture, number me together with the sheep of Thine elect flock, and nourish me together with them on the verdure of Thy divine Mysteries, by the intercessions of Thine all-pure Mother and of all Thy Saints. Amen.

A Supplicatory Canon to the Guardian Angel of a Man's Life

A Composition of the Monk John Mauropus

Plagal of Fourth Tone

ODE ONE

Traversing the water

O holy Angel, my Guardian, intercede in my behalf.

O UNSLEEPING guardian of my soul, * I now sing thy praises, * thou protector of all my life; * for thou art the guide that God assigned me, * O thou divine Angel of the Almighty God.

O holy Angel, my Guardian, intercede in my behalf.

O WORD, Who wouldst have all us mortals saved, * to Thy holy Angels * hast Thou given charge over us, * as guides and enlighteners of mankind, * to lead us all by the hand unto fear of Thee.

O holy Angel, my Guardian, intercede in my behalf.

MY guardian, protector, and faithful guide, * the light of repentance * do thou now cause to dawn in me; * for I am held fast in gloomy darkness, * and the black cloud of my passions hath shrouded me.

Glory.

A MURKY and vile flood of shameful thoughts * doth well up within me, * and doth sunder my mind from God. * O thou who art my divine protector, * come thou and make it to dry up for evermore.

Both now. *Theotokion*

O LADY, thou art the serenity, * the calm and the haven * of those stormbound on seas of sins; * and therefore I flee unto thy haven, * as divers passions do toss me upon their waves.

ODE THREE

Of the vault of the heavens

O holy Angel, my Guardian, intercede in my behalf.

I AM nailed to things earthly, for I exist as the clod * of an intermingling of lowly earth mixed with clay and dust; * but, O my rescuer, * my guide and mighty protector, * turn mine aspiration to heavenly things above.

O holy Angel, my Guardian, intercede in my behalf.

I PROVOKE thee and grieve thee and fill thee with bitterness * all the night and day with my wicked deeds and my trespasses; * and so against thy will * do I constrain and compel thee, * who art my defender, to stand far away from me.

O holy Angel, my Guardian, intercede in my behalf.

I REMAIN unrepentant and uncorrected in life, * and I am the cause of thy grief and heavy despondency; * wherefore grant unto me * that I repent with my whole heart * and that I may gladden thee, O my good guardian.

Glory.

THOU invisibly seest the face of God at all times, * Who doth sit in Heaven and look upon earth noetically, * making it tremble sore; * O holy Angel, my guardian, * ceaselessly entreat Him to set me among the saved.

Both now. *Theotokion*

MIND, volition, and reason have I as a gift of God, * so that, recognizing my Lord, I honour Him with good works; * but in dishonouring * the gift because of my passions, * I affront the Giver. O Lady, do thou save me.

SESSIONAL HYMN

Fourth Tone. Thou Who wast raised up

O GOOD protector of my soul and my body, * my God-appointed and divine guardian Angel, * in imitating God, do thou now overlook * all the failings and the sins * of my soul in its suff'rings; * rescue me from the diverse * meshes of the deceiver; * and make our God compassionate to me, * that He may grant me forgiveness on judgment day.

ODE FOUR

Thou art my strength

O holy Angel, my Guardian, intercede in my behalf.

I GIVE no thought * unto that terrible judgment seat, * O my Saviour, * where I shall be haled to render strict account * for all words and deeds; * nor death's hidden hour * do I ever bring to mind at all, * remaining uncorrected. * O my guide and mine Angel, * I beseech thee: Do thou not abandon me.

O holy Angel, my Guardian, intercede in my behalf.

WITH care and zeal, * I have performed every wickedness * from my childhood; * and with lawless words and deeds I have not ceased * from provoking thee, * mine own lifelong helper. * Despond not, I pray thee, weary not; * but even so persist thou * in admonishing, teaching, * and instructing and strengthening me to good.

O holy Angel, my Guardian, intercede in my behalf.

O IMITATE * the great forbearance of God the Word, * He that came to * call unto repentance all us sinful men, * and constraineth not, * but loveth and seeketh * amendment that cometh willingly; * do thou, my guide, in likewise * even now abide with me * in forbearance and loving long-suffering.

Glory.

THOUGH sin had once * taken me far from God, since I am * an unworthy * servant void of profit, yet in clemency * and in tender love * did Jesus my Master * both take me again and make me His; * but spurning this great favour * of my Lord and Creator, * O divine Angel, thee also do I grieve.

Both now. *Theotokion*

THE Lord is king, * and truly reigneth eternally * o'er a Kingdom * that shall never fall away or come to nought; * and as saith the psalms, * from thee, God's pure Mother, * is He clothed with fairest majesty, * that holy flesh come from thee, * in the which He hath slain death * and destroyed all its kingdom and sovereignty.

ODE FIVE

Wherefore hast Thou deprived me

O holy Angel, my Guardian, intercede in my behalf.

I HAVE thee as my guardian, * and my true companion that dwelleth close at my side, * urging me to goodness, * while attending me, walking the way with me, * counselling salvation; * how then shall I receive forgiveness, * since despite all these things, I live senselessly?

O holy Angel, my Guardian, intercede in my behalf.

O MY mighty defender, * standing with great boldness before the Almighty's throne, * thou dost dance in gladness * round the King of creation with angel-kind; * wherefore, do thou pray Him * that I be granted the forgiveness * of my many transgressions and evil deeds.

O holy Angel, my Guardian, intercede in my behalf.

THOU foreseest the torments * and the heavy punishments yonder awaiting me, * grieving for my hardness * and my blindness and unfeeling recklessness; * and in tender mercy, * thou sighest, gloomy, and dejected, * filled with grief, O my faithful deliverer.

Glory.

NOT so much as an hour, * even for a moment or for the least space of time, * have I once allowed thee, * my most kind benefactor and guardian, * joy and exultation * or jubilation o'er my goodness; * for with sins do I ever corrupt myself.

Both now. *Theotokion*

HE Whom no mind can fathom * hath appeared from thee as a babe, O all-blameless Maid, * He that in His knowledge * weighed the mountains and valleys as in a scale, * and arrayed in beauty * the choirs of stars, and ever stirreth * both the dew of the morn and the breath of winds.

ODE SIX

Entreaty

O holy Angel, my Guardian, intercede in my behalf.

DO not cease encamping round about my soul, * daily guarding me from every affliction; * but do thou check the wild raging of demons, * and end their bestial assaults roused against my soul, * O good protector sent by God, * for in thee do I have a most fervent help.

O holy Angel, my Guardian, intercede in my behalf.

SINCE thou art sweet-smelling myrrh beyond all price, * do thou not abominate my foul stinking; * do not depart from thy servant for ever; * be mine insep'rable guardian perpetually; * the sun itself is not defiled * when it passeth through places defiled and foul.

O holy Angel, my Guardian, intercede in my behalf.

IMPLORE Him Who hath supported by a word * His high chambers in the waters, to grant me * the grace to rain floods of tears in great showers, * that through my weeping, my heart might be purified * and so may clearly see my God, * O my guardian, who ever protectest me.

O holy Angel, my Guardian, intercede in my behalf.

O THOU who art immaterial and pure, * immaterially now standing before God, * the Immaterial and Pure One by nature, * thou hast great closeness and audience with our Lord; * beseech Him earnestly for me, * that He grant me salvation of soul, I pray.

Glory.

MAY shame and confusion wholly cover up * the deformed and foul and most gloomy faces * of all my foes when my base soul is parted * from its abased tabernacle formed out of clay; * and with thy shining sacred wings, * come and shelter it swiftly, O trusted guide.

Both now. *Theotokion*

MUCH higher than Seraphim and Cherubim * and more holy than the all-holy Angels * art thou, O Lady. Do thou therefore show forth * my vile and grovelling mind to be far above * the love of gross and earthly things; * from the earth lift it up to celestial love.

KONTAKION

Second Tone. Thou soughtest the heights

O SERVANT of God, * my guardian most excellent, * for ever abide * with me, the sinner most profane, * and deliver me from the demons' every wickedness and deceit; * guide me unto the godly paths * that lead unto spotless and eternal life.

ODE SEVEN

Once from out of Judea

O holy Angel, my Guardian, intercede in my behalf.

O MY helper and succour, * cease not driving off mightily with thy fiery sword * the multitudes unnumbered * of unseen thieves and robbers * who assail me from every side * in seeking to seize and mangle my soul.

O holy Angel, my Guardian, intercede in my behalf.

IN the dread day of judgment, * when my God and my Judge shall condemn my sinful soul, * who even ere that judgment * am now condemned already * by my conscience in very truth, * forget not thy servant, O my good guide.

O holy Angel, my Guardian, intercede in my behalf.

HAVING matter as mother, * clay as father, and dust as forefather, O my guide, * I look to earth at all times * by reason of the kinship; * O protector, grant that I look * on Heaven's high beauty freely some day.

O holy Angel, my Guardian, intercede in my behalf.

BEING comely in beauty, * being sweet and most graceful, my guide, thou sunlike mind, * stand joyously beside me * with bright regard most cheerful * and a smiling face in the hour * when I shall be taken far from the earth.

Glory.

IN thy bowels of mercy, * in the great and exceeding wealth of thy love for man, * when I depart the body, * protect me in the shelter * of thy wings, that I might not see * the hideous faces of the foul fiends.

Both now. *Theotokion*

O THOU heavenly portal, * saving gateway, and ladder noetic and sublime, * whereby our God descended, * whereby we men ascended: * In thy mercy grant me thy slave * the Kingdom of Heaven, O modest Maid.

ODE EIGHT

The Chaldee tyrant

O holy Angel, my Guardian, intercede in my behalf.

I HAVE received thee from my God * as a succour and champion, * as a help and as my great defender after God, * O all-holy Angel; wherefore cease not from admonishing me, * from instructing me, from teaching me what I must do; * and grant illumination * to my mind without ceasing, * till thou set me before Christ among the saved and blessed.

O holy Angel, my Guardian, intercede in my behalf.

ON that dread day when thrones are set * and the Ancient of Days shall sit, * when the books are opened and all things shall be revealed, * when men shall be judged and all the earth shall quake with terrible fear, * and all things that be, shall sorely shudder and tremble, * then show thy love for mankind * in me, O my protector, * and by thy prayers to Christ God, redeem me from Gehenna.

O holy Angel, my Guardian, intercede in my behalf.

LIKE cunning foxes full of guile, * and like ravenous birds of prey, * do the pestilential demons, hateful unto God, * invisibly compass me like unto bees that swarm round a hive; * like blood-thirsty fowl that eat the flesh of the fallen, * they all fly round about me. * O my God-given guardian, * come shelter me at once, as an eagle doth its nestlings.

O holy Angel, my Guardian, intercede in my behalf.

GRANT me great floods of tears that flow * from mine eyelids in endless streams, * a profuse outpouring washing me from head to foot; * that, wearing a garment of repentance rendered whiter than snow, * I be wholly cleansed and rid of every defilement, * that I may enter into * the divine bridal chamber * while hon'ring thee with praises, my helper and defender.

O holy Angel, my Guardian, intercede in my behalf.

WITH passions I have made my heart * an abode for noetic swine, * though it is the temple of my Christ, Who fashioned me; * O help of my soul, I pray thee, give me strength to cleanse it anew, * with the myrrh of prayers and godly purity's balsam * to sprinkle it and cense it, * that again and for ever * it might become the sweet-smelling temple of Christ Jesus.

Glory.

MY guide and my deliverer, * my protector and guardian, * O thou overseer of my lost and desp'rate soul, * when I shall be raised from earth for judgment by the trumpet's dread blast, * then, I pray thee, come and, being gladsome and gracious, * stand at my side and help me, * O my faithful protector, * and take my fear away by the hope of my salvation.

Both now. *Theotokion*

OF all my goods, no need hast thou, * who ineffably didst conceive * the Bestower of all good, the Saviour of the world; * and since I have nothing worthy of thy mercy, O Full of Grace, * in thy boundless love and in the superabundance * of thine exceeding kindness, * freely have mercy on me, * for thou hast given birth to the Fountain of compassion.

ODE NINE

Terror filled every ear

O holy Angel, my Guardian, intercede in my behalf.

O MY protector and my help, * when my spirit shall be forcibly rent from me, would that I then behold * thee standing glad and radiant and serene upon the right hand of my poor and utterly wretched soul * and driving far away * all my bitter foes who seek to lay hold on me.

O holy Angel, my Guardian, intercede in my behalf.

As the divine servant of God, * who performest His divine will, thou dost abound in boldness at His throne; * O holy Angel, for this cause fervently entreat and plead with Him for me, that I, being saved through thee, * may ever sing the praise * of thy great protection and shelter over me.

O holy Angel, my Guardian, intercede in my behalf.

All of my life have I misspent * in much vanity and unfruitful idleness, and I am nigh the end; * I pray thee, O my guardian and my guide, be thou my strong defender and invincible champion * when I shall have to pass * through the grim exactors of this world's wicked prince.

O holy Angel, my Guardian, intercede in my behalf.

O my protector, never cease * to turn all the deviations, the wanderings, the base captivity * and foulness of my mind, the obscenity of mine unclean and filthy thoughts to virtuous purposes * and unto goodly thoughts, * and beget in me compunction like fervent fire.

O holy Angel, my Guardian, intercede in my behalf.

In Thy compassion, overcome * the unnumbered multitude of mine evils, O Only-begotten and * transcendently good Jesus, through the divine entreaties of Thy hallowed immaterial minister, * whom Thou, as Friend of man, * sentest me as guardian when I was yet a babe.

Glory.

Since, after God Most High Himself, * I have placed all of my hope of salvation in thee, my good guardian, * my helper and protector, I pray of thee: Take all the Angels' choirs as fellow helpers and advocates, * and making common plea, * intercede with God unceasingly for my sake.

Both now. *Theotokion*

Thou who hast given birth to God, * overthrow the proud barbarians' arrogance and lift aloft the horn * of them that cleave to piety; and do thou preserve from tyranny and siege of foes this, thy flock, wherein * thy great and glorious * name is magnified and glorified faithfully.

And the following Stichera:
Second Tone. O house of Ephratha

O ANGEL of our God, * cease not to make entreaty * for me, thy lowly servant, * as thou dost stand with boldness before the Holy Trinity.

HAVING received from God * the might to guard my poor soul, * cease never to protect it, * but do thou ever shelter it in the shelter of thy wings.

THANKS be to Jesus Christ, * Who gave thee to me freely * to be my soul's great guardian * and weapon 'gainst my foes, O thou Angel honoured by our God.

GRANT thou that even I * attain unto the Kingdom * of Christ our God, the Most High, * that with thee I may cry out the awesome and thrice-holy hymn.

BEING a second light * that after God doth shine forth, * O guardian, cease not caring * for me, that even I see the triply-shining Godhead's light.

Glory; both now. *Theotokion*

O SOVEREIGN Lady of * the Angels and us mortals, * most holy Theotokos, * cease not to pray thy Son for thy servant's sake, O Virgin Maid.

A PRAYER TO THE GUARDIAN ANGEL

O HOLY Angel, attendant of my wretched soul and of mine afflicted life, forsake me not, a sinner, neither depart from me for mine incontinency. Give no place to the evil demon to subdue me with the oppression of this mortal body; but take me by my wretched and outstretched hand, and lead me in the way of salvation. Yea, O holy Angel of God, the guardian and protector of my hapless soul and body, forgive me all things whatsoever wherewith I have troubled thee, all the days of my life, and if I have sinned in anything this day. Shelter me in this present night, and keep me from every affront of the enemy, lest I anger God by any sin; and intercede with the Lord in my behalf, that He might strengthen me in the fear of Him, and make me a worthy servant of His goodness. Amen.

A Supplicatory Canon to the Heavenly Powers and to All Saints

A Composition of Joseph the Hymnographer
Plagal of Fourth Tone

ODE ONE

The charioteer of Pharaoh

O Angels of God, intercede in our behalf.

O WORD without beginning, by the sacred prayers of all the Angels and Thrones, * Dominions and Powers, * Principalities, Authorities, and six-wing'd Seraphim, * and the many-eyed Cherubim, and the Archangels, grant to us * Thy rich mercies as the true Friend of man.

O Saints of God, intercede in our behalf.

O BLESSED Forerunner of Christ, grant help to me as thou dost pray to the Lord. * Ye choirs of the Prophets * and assemblies of Apostles and arrays of martyred Saints, * intercede with the Master of all that I, who am hedged about * by many offences, may yet be saved.

Glory.

YE godly women who as martyrs and ascetics have contested right well; * ye ranks of the righteous * and the just; ye choirs of priests and sacred martyrs of the Lord: * Pray that all they who bless you with faith attain unto those good things * that in truth abide to eternity.

Both now.

COMPLETELY liberate my mind, enslaved to pleasures of the body, O Maid; * and since thou, O Lady, * art alone known to be good, do thou through good works make of me * a most genuine servant of Christ thy Son, so that, as is meet, * I may glorify thee, O spotless one.

ODE THREE

In the beginning

O Angels of God, intercede in our behalf.

FROM every scandal of the foe * deliver me, I entreat you, * Principalities, Authorities, Powers, * Thrones, Dominions, Cherubim, and Seraphim and Archangels; * together with the Angels, * entreat the Lord and Deliverer.

O Saints of God, intercede in our behalf.

TOGETHER with the martyrs' choirs * and with the sacred apostles, * prophets, hierarchs, righteous, and hieromartyrs * who through blood have been perfected, do thou make entreaty now, * O Forerunner, and pray that * my life may ever be virtuous.

Glory.

OF endless glory and delight * have ye been rightly deemed worthy, * O ye women who contested with courage * and with joy strove in ascetic feats and overcame the foe. * Entreat God that we also * become partakers thereof with you.

Both now.

O PURE one, who art graced of God, * with all the orders of Heaven * and the Prophets and the most sacred Martyrs * and with all the wise and glorious Apostles of the Lord, * make thou entreaty that we * receive complete loosing of our sins.

ODE FOUR

Thou art my strength

O Angels of God, intercede in our behalf.

O CHRIST, I pray, * look Thou on me and disdain me not, * sore encompassed * as I am with all my many grievous sins; * rather, by the prayers * of Thy sacred Angels, * Apostles, and Martyrs, do Thou now * be merciful and save me; * show me forth as a true heir * of Thy Kingdom, since Thou art compassionate.

O Saints of God, intercede in our behalf.

HERALD of Christ, * O holy Forerunner of the Lord, * warmly kindle * into flame the lamp of my cold heart which is * all bereft of light. * O lamp of the brilliant * noetic Sun, do thou intercede * with all the Saints and Prophets, * that in fervent repentance * I may pass through the time of this temp'ral life.

Glory.

LORD, by the prayers * of them that served Thee in holiness: * sacred women, * hierarchs and Thy martyrs, the apostles' choir, * which proclaimed Thy Name, * and wise hieromartyrs, * O Jesus, Thou only Friend of man, * do Thou now shine upon me * the clear light of repentance * and vouchsafe that salvation be granted me.

Both now.

SINCE thou alone * gavest birth unto God in the flesh, * do thou pray Him * O all-holy Virgin, that He save us all * in that fearful day * and that He redeem us * from torment and endless punishment; * and that He deem us worthy * of the life everlasting * and the light with all them that have served Him well.

ODE FIVE

Wherefore hast Thou deprived me

O Angels of God, intercede in our behalf.

NOW the spiritual powers * fervently entreat Thee, O Lord most compassionate: * Seraphim, Dominions, * Principalities, Thrones, and Authorities, * Angels and Archangels. * Through them, be gracious to Thy people; * and since Thou art compassionate, save us all.

O Saints of God, intercede in our behalf.

IN that thou didst live strangely, * O most blessed Forerunner, make me to be estranged * from eternal torment * as thou prayest to Jesus, the Friend of man, * with the godly prophets * and sacred hierarchs and apostles * and the holy array of the martyred saints.

Glory.

THOU Who madest Thy hierarchs * and Thy hieromartyrs renowned and illustrious * and Who magnifiest * the divine ranks of ven'rable women Saints, * who contended bravely, * Lord, by their prayers, show me Thy mercy, * Thou Who seest my sins, which are numberless.

Both now.

O THOU all-holy Virgin, * thou who didst conceive and bring forth the All-holy Word, * banish all dejection * and despondency far from my sinful soul; * guide mine understanding, * that I may work that which is godly * and may glorify thee with true love and faith.

ODE SIX

O Lord, be gracious to me

O Angels of God, intercede in our behalf.

YE Principalities, Thrones, * Dominions, Archangels, Cherubim, * Angels, and Powers, with fervour pray to the Lord of all creation in my behalf, * that I be redeemed from * yonder punishment laid up for me.

O Saints of God, intercede in our behalf.

O JOHN, thou preacher of Christ, * O wise Forerunner, with all the hosts * of Martyrs and the Apostles' choirs, pray to Jesus Christ, our God and the Friend of man, * that we all find mercy * in the fearful hour of reckoning.

Glory.

O THECLA, exarch of all * the women athletes of firm resolve, * together with them entreat our merciful Lord and God that we be delivered from * all kinds of temptations * and the darkness that the passions bring.

Both now.

WE faithful praise thee with hymns, * O sovereign Lady, thou graced of God, * for thou didst bring forth our Lord and God, the supremely praised. Do thou importune Him now * that all we, thy people, * be preserved in peace, O spotless Maid.

ODE SEVEN

Aforetime in Babylon

O Angels of God, intercede in our behalf.

BECAUSE ye are second lights * of the Primordial Light, ye brilliantly shine * through an utterly blessed * and immaterial participation in grace; * O holy Angels, I therefore cry out to you: * Make bright my mind, ever darkened with the passions of life.

O Saints of God, intercede in our behalf.

THE blessed and holy choir * of the Apostles doth make entreaty to Thee * with the godly Forerunner, * the holy Prophets and the Lord's prizewinning hosts, * and all the hierarchs and righteous, O Friend of man: * Lord, overlook our transgressions, for we all have transgressed.

Glory.

ASSUAGE my soul's suffering, * O Christ my Saviour, and have compassion on me, * through the fervent entreaties * of all Thy hieromartyrs, the righteous, and just, * and of Thy ven'rable hierarchs; and through their prayers, * do Thou not put me to shame when I shall stand at Thy throne.

Both now.

LIKE unto a fiery throne, * thou truly bearest creation's Sovereign and King. * Importune Him, O Virgin, * with all the women hallowed and sacred of fame, * that He vouchsafe His fair Kingdom to me who now * hymn and acclaim thy protection with unshakeable faith.

ODE EIGHT

The Chaldee tyrant

O Angels of God, intercede in our behalf.

O CHERUBIM of fiery form * and ye many-eyed Seraphim, * Angels, Powers, Thrones and awesome Principalities, * ye sacred Dominions of the Lord with all the Archangels' choir: * Do ye now entreat God with the blessed Forerunner, * the prophets and apostles, * and the hierarchs and righteous, * as well as all the just, that we may be granted mercy.

O Apostles of Christ, intercede in our behalf.

O ALL-BLEST Peter, Paul, and James, * Philip, Thomas, Bartholomew, * Mark and Andrew, Luke and Jude, and John, thou friend of Christ, * and Simon and great Matthias, ye who are in truth most divine: * Come unto our aid; bestow your succour upon us * who are constrained by sorrow * and dismay and dejection * because of the attacks of the serpent and deceiver.

Glory.

O STEPHEN, thou whose radiance * is more bright than the sun itself * and who wast the first to die in contest for the Lord: * With those herein mentioned, pray that light be granted unto us all * and that all the gloom of sin would flee hence and scatter * as we cry to the Master: * O ye priests, praise and bless Him; * exalt Him, O ye people, to all the endless ages.

Both now.

ENABLE me, O all-pure Maid, * now to follow and emulate * those whose life was righteous, and make my life virtuous, * and hurl down mine enemies which cause me sorrow, sparing me not, * as they ever cast me into darkness and draw me * down to the fleshly passions, * and with joy I shall cry out: * Exalt Christ, O ye people, to all the endless ages.

ODE NINE

The heavens were astonished

O Angels of God, intercede in our behalf.

O ALL ye godly orders of Cherubim, * Principalities, Angels and Archangels and Seraphim, * Powers and Dominions and fleshless Thrones, * and ye divine Authorities, * do ye now with fervour pray unto God * that we may live our lives well * and so attain salvation * and be delivered from all grievous woes.

O Forerunner of Christ, intercede in our behalf.

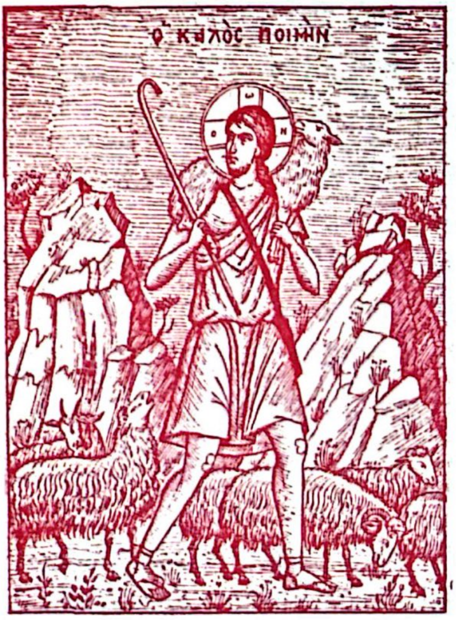
BECAUSE thou dost surpass the prophetic choir, * O blest Forerunner, with all the Prophets, now make even us * worthy of all good things, though we are all * made wicked through the passions' sway, * and are sore oppressed, as we always bear * the evil one's afflictions * and life's daily beguilements, * that we might honour you with fervent faith.

Glory.

YE all-famed and divine apostolic Twelve, * all ye martyrs and righteous and just and sacred ministers, * valiant hieromartyrs and all ye ranks * of blessed Prophets, join ye now * with the right-victorious women's hosts * who strove in steadfast contest, * and make ye intercession * unto our man-befriending God for us.

Both now.

O VIRGIN, since thou lovest that which is good, * do thou ever beseech thy good Son and Lord to heal my soul, * which is sick with evil and grown infirm * because of the accurst assaults * of the raging dragon that slayeth souls. * But may our Saviour save me, * restoring me to goodness * through every bright and radiant ascent.



The Akathist Hymn to the Spiritual Ladder, the Precious And Life-Creating Cross

KONTAKION

Plagal of Fourth Tone. To thee, the Champion Leader

O thou thrice-blessed and all-worshipful Cross of Christ, all we the faithful venerate and magnify thee, being joyous at thy divine Exaltation. But as the trophy and unconquered weapon that thou art, by thy grace, protect, cover, and shelter those who cry to thee:

Rejoice, O Wood most blessed.

A

Angels from Heaven invisibly circle the life-bringing Cross in fear; and seeing it now brilliantly shed light-bestowing grace upon the faithful, amazed they stand and cry to it such words as these:

Rejoice, O Cross, guardian of the world.
Rejoice, the glory of the Church.
Rejoice, thou that dost bountifully gush forth with healings.
Rejoice, thou that dost enlighten the ends of the earth.
Rejoice, wood fragrant with life, and treasury of wonders.
Rejoice, fitly-joined, thrice-blessed, and bestower of graces.
Rejoice, for thou art the divine footstool.
Rejoice, for thou wast ordained for the worship of all.
Rejoice, bowl of nectar, full to the brim.
Rejoice, torch of the radiance above.
Rejoice, thou through whom the creation is blessed.
Rejoice, thou through whom the Creator is worshipped.
Rejoice, O Wood most blessed.

B

Perceiving the longing within her, Helen spake unto the Emperor boldly: The great desire of thy soul seemeth most easy to my zeal; therefore, seeking that most excellent trophy for thee as thou didst say, I cry:

Alleluia.

Γ

KNOWING knowledge formerly unknown, the Queen called out to her attendants: From the bowels of the earth, hasten with speed to discover and give me the Cross; to which, when she saw it, she spake in fear, yet crying thus:

Rejoice, the sign of veritable joy.
  Rejoice, redemption from the ancient curse.
Rejoice, treasure in the earth, by envy hidden.
  Rejoice, that didst appear in the stars as a sign.
Rejoice, four-rayed-beaconing and fire-like Cross.
  Rejoice, ladder set on high, foreseen once of old.
Rejoice, thou tranquil-appearing wonder of Angels.
  Rejoice, thou greatly-bemoaned wounding of demons.
Rejoice, welcome relic of the Word.
  Rejoice, quencher of deception's fire.
Rejoice, O Cross, protector of the helpless.
  Rejoice, thou the stern trainer of the victors.
    Rejoice, O Wood most blessed.

Δ

THE might of the Wood was then shown forth as a true pledge to all; and it raised her that was voiceless and dead to life—an awesome sight to them that shall reap salvation by singing thus:

Alleluia.

E

HOLDING the invincible weapon, Helen ran back to her offspring; and he gave a great leap straightway, when he looked upon the Cross most great; and he rejoiced, and with leaps as songs he cried to it such words as these:

Rejoice, O Cross, vessel of light.
  Rejoice, O Cross, treasury of life.
Rejoice, bestower of the gifts of the Spirit.
  Rejoice, thou storm-free port of those at sea.
Rejoice, table that holdest Christ as Sacrifice.
  Rejoice, vine that bearest the cluster dripping mystical wine.

Rejoice, for thou dost protect the sceptres of Princes.
Rejoice, for thou dost crush the heads of great serpents.
Rejoice, illustrious mark of the faith.
Rejoice, preservation of all the world.
Rejoice, blessing of God upon mortals.
Rejoice, mediation of mortals with God.
Rejoice, O Wood most blessed.

Z

Receiving divine zeal within, Helen diligently sought and found the Cross hidden in the earth, though displayed in the sky to the King, who exalted it; and upon seeing it, the commonwealth cried in faith:

Alleluia.

H

Like to the sun did the Cross appear in the world, and all men were filled with its light; and running as towards a star, they viewed it as the cause of good raised up by Hands divine; and hymning it, they said:

Rejoice, dawn of the spiritual Sun.
Rejoice, fount unfailing of myrrh.
Rejoice, recall of Adam and Eve.
Rejoice, death-blow to the princes of Hades.
Rejoice, that in being exalted, thou dost now also exalt us.
Rejoice, that in being venerated, thou dost sanctify men's souls.
Rejoice, the world-proclaimed report of the Apostles.
Rejoice, most plentiful strength of champions.
Rejoice, O Cross, reproach to the Jews.
Rejoice, thou praise to men of the Faith.
Rejoice, thou through whom Hades was cast down.
Rejoice, thou through whom grace did rise up.
Rejoice, O Wood most blessed.

Θ

Having all beheld the God-crowned Wood, let us now come under its protection; and taking it up as a weapon, with it we put our enemies' ranks to flight; and touching Him Who is beyond touch, with our lips we cry to it:

Alleluia.

I

A LIGHT from the heaven did the Great Constantine behold, displaying the sign of the Cross in the stars, through which also he was to conquer a multitude of adversaries; he made haste to reveal the Wood, and to cry to it such words as these:

Rejoice, accomplishment of the ineffable counsel.
Rejoice, the horn of godly people.
Rejoice, thou that turnest back the ranks of our foes.
Rejoice, thou flame that burnest the demons.
Rejoice, heavenly sceptre of the faithful King.
Rejoice, invincible trophy of the Christ-loving soldiery.
Rejoice, thou that dost humble the arrogance of barbarians.
Rejoice, thou that dost care tenderly for the souls of men.
Rejoice, defence against many evils.
Rejoice, awarder of many good things.
Rejoice, thou on whose account the Christ-bearers skip.
Rejoice, thou on whose account the Jews lament.
Rejoice, O Wood most blessed.

K

A LADDER as lofty as Heaven is the Cross of the Lord become, leading up all from earth to the height of heaven, that they might always dwell together with the choirs of Angels, abandoning things present as though they were not, and knowing to chant:

Alleluia.

Λ

SHINING as a light upon all in Hades, O Saviour, Thou didst enlighten them that lay below; and the gate-keepers of Hades, not enduring Thy dawning, fell down as dead; but they that were delivered from them, now behold the Cross and cry:

Rejoice, resurrection of the dead.
Rejoice, consolation of them that mourn.
Rejoice, despoiling of the treasuries of Hades.
Rejoice, enjoyment of the Paradise of delight.
Rejoice, thou rod that didst drown the Egyptian hosts.
Rejoice, that in turn didst water the Israelite people.
Rejoice, living Wood, the Thief's salvation.
Rejoice, fragrant rose, sweet scent of the godly.
Rejoice, food of the hungry in spirit.
Rejoice, seal that men have received.

Rejoice, O Cross, doorway to mysteries.
Rejoice, from which divine streams pour forth.
Rejoice, O Wood most blessed.

M

When Moses was about to deliver his much-troubled race from the Spoiler, thou wast given to him as a rod; but thou wast made know to him also as a symbol of God; wherefore, amazed at thy sovereign might, O Cross, he cried:

Alleluia.

N

He that on Sinai gave the Law to the God-seer of old, by His own will is nailed to the Cross, lawlessly for lawless men; and He loosed the ancient curse of the Law, so that beholding the might of the Cross, we might all now cry:

Rejoice, uprighting of the fallen.
Rejoice, downfall of the world's adorers.
Rejoice, inauguration of the Resurrection of Christ.
Rejoice, divine revelling of monastics.
Rejoice, tree of leafy branches, under which believers are sheltered.
Rejoice, prophet-proclaimed Wood, which hath been planted on earth.
Rejoice, alliance of the kingdom against the enemy.
Rejoice, mighty protection of the state.
Rejoice, manifestation of the just Judge.
Rejoice, condemnation of offending mortals.
Rejoice, O Cross, succour of orphans.
Rejoice, O Cross, enricher of the poor.
Rejoice, O Wood most blessed.

Ξ

Seeing the strange wonder, let us live our life as strangers, lifting our minds up to Heaven; since for this was Christ affixed to the Cross, and suffered in the flesh, having willed to draw to the heights them that cry to it:

Alleluia.

O

Entire, He came down from on high, retaining His divinity, the only Word from before all ages; and being born of a Virgin

Mother, He appeared to the world as a lowly man, accepting the Cross, and gave life to them that cry thereto:

Rejoice, O Cross, weapon of peace.
  Rejoice, starting-point and goal of travellers.
Rejoice, wisdom and firm support of the saved.
  Rejoice, folly and destruction to the damned.
Rejoice, fruitful, immortal, and life-bearing plant.
  Rejoice, flower that blossomed with our salvation.
Rejoice, for thou dost join together things on earth with things above.
  Rejoice, for thou dost enlighten the hearts of them below.
Rejoice, through whom corruption is banished.
  Rejoice, through whom sorrow hath vanished.
Rejoice, thou myriad-numbered wealth of goods.
  Rejoice, thou myriad-named boast of believers.

Rejoice, O Wood most blessed.

Π

FALLEN is the profane phalanx of demons, and the foes of Christ are put to shame, seeing that the Cross is worshipped by all with longing, as it doth ever gush forth healing to them that cry:

Alleluia.

P

THE floods of the heretics' notions were checked when Thou, O Christ, wast affixed to the Wood; for they are confounded at how Thou didst both endure the Cross and avoid corruption; but we, glorifying Thy Resurrection, cry out:

Rejoice, thou height of the wisdom of God.
  Rejoice, thou depth of His providence.
Rejoice, ignorance of irrationally-rational babblers.
  Rejoice, misfortune of the foolish fortune-tellers.
Rejoice, for thou dost manifest the Resurrection of Christ.
  Rejoice, for thou dost revive His Passion.
Rejoice, undoer of the trespass of the first-created.
  Rejoice, opener of the entrance to Paradise.
Rejoice, O Cross, revered by all.
  Rejoice, adversary of faithless nations.
Rejoice, O Cross, healer of the sick.
  Rejoice, constant help of them that cry:

Rejoice, O Wood most blessed.

Σ

WITH the purpose of saving the world, the Lord of the world ineffably descended into it, and submitted to the Cross; and being God, for us He accepteth all that accordeth to our state; wherefore, having also redeemed us, He heareth from all:

Alleluia.

Τ

RAMPART of the inhabited world, O life-giving Cross, impregnable and divine, do we perceive thee to be; for the Creator of heaven and earth Who prepared thee doth stretch out His hands—O strange report!—and doth teach all to proclaim:

Rejoice, foundation of godliness.
  Rejoice, conquest of the promised land.
Rejoice, thou that dost put the spiritual Amalek to flight.
  Rejoice, thou that wast prefigured by the hands of Jacob.
Rejoice, for thou didst transmute the ancient shadows.
  Rejoice, for thou didst fulfil the prophetic utterances.
Rejoice, thou that didst carry the Saviour of all.
  Rejoice, thou that didst destroy the corrupter of souls.
Rejoice, through whom we are united with Angels.
  Rejoice, through whom we are illumined by light.
Rejoice, for with honour we worship thee.
  Rejoice, for crying out we address thee:
Rejoice, O Wood most blessed.

Υ

EVERY hymn falleth short that would comprehend the multitude of thy many wonders; for though we should offer thee a multitude of praises, O precious Cross, we should do nothing worthy of what thou hast granted us; but still we cry:

Alleluia.

Φ

THE radiance that giveth light doth this Life-giving Cross bestow upon them in darkness; for it hath shown us the immaterial light, and hath lightened the way for all to divine knowledge; and being lifted up, it now lifteth up our minds, that we might chant these words:

Rejoice, luminary that shineth on them in darkness.
  Rejoice, star that dawneth upon the world.
Rejoice, lightning that doth blind the enemies of Christ.
  Rejoice, thunder that doth terrify the faithless.
Rejoice, for thou hast made radiant the choirs of the Orthodox.
  Rejoice, for thou hast consumed the altars of idols.
Rejoice, thou whose form hath appeared from the heaven.
  Rejoice, thou whose grace doth drive away evil.
Rejoice, thou that dost signify mortification of the flesh.
  Rejoice, thou that dost slay the insurrection of the passions.
Rejoice, thou upon which Christ was crucified.
  Rejoice, thou by which all the world was saved.

Rejoice, O Wood most blessed.

X

HAVING willed to grant grace unto men, Christ stretched His hands on the Wood, and doth call all the nations together, and doth grant the Kingdom of the Heavens to all that worthily sing the hymn, and faithfully cry:

Alleluia.

Ψ

CHANTING the hymn, out of love we praise thee as the living Wood of the Lord; for in the flesh being nailed upon thee, He that ruleth over the Powers on high hath sanctified, glorified, and taught us to cry these words unto thee:

Rejoice, O Cross, spiritual sword.
  Rejoice, thou holy cynosure of the Saints.
Rejoice, prediction of the Prophets and Righteous.
  Rejoice, thou brilliant stratagem of Christ.
Rejoice, beauty and crown of godly Kings.
  Rejoice, strength and stronghold of reverent priests.
Rejoice, most noble jewel of truth.
  Rejoice, fairest haven of salvation.
Rejoice, joyful splendour of all.
  Rejoice, banishment of Hagar's sons.
Rejoice, thou lamp of purest light.
  Rejoice, thou gladness of my soul.

Rejoice, O Wood most blessed.

Ω

O MOST laudable Wood, which held the Word, the Most Holy of all holy beings, having received our entreaties, deliver from every calamity, and redeem from eternal torment, all them that cry:

Alleluia.

This Kontakion is said thrice, then the first Oikos is recited once again:

A

ANGELS from Heaven invisibly circle the life-bringing Cross in fear; and seeing it now brilliantly shed light-bestowing grace upon the faithful, amazed they stand and cry to it such words as these:

Rejoice, O Cross, guardian of the world.
  Rejoice, the glory of the Church.
Rejoice, thou that dost bountifully gush forth with healings.
  Rejoice, thou that dost enlighten the ends of the earth.
Rejoice, wood fragrant with life, and treasury of wonders.
  Rejoice, fitly-joined, thrice-blessed, and bestower of graces.
Rejoice, for thou art the divine footstool.
  Rejoice, for thou wast ordained for the worship of all.
Rejoice, bowl of nectar, full to the brim.
  Rejoice, torch of the radiance above.
Rejoice, thou through whom the creation is blessed.
  Rejoice, thou through whom the Creator is worshipped.

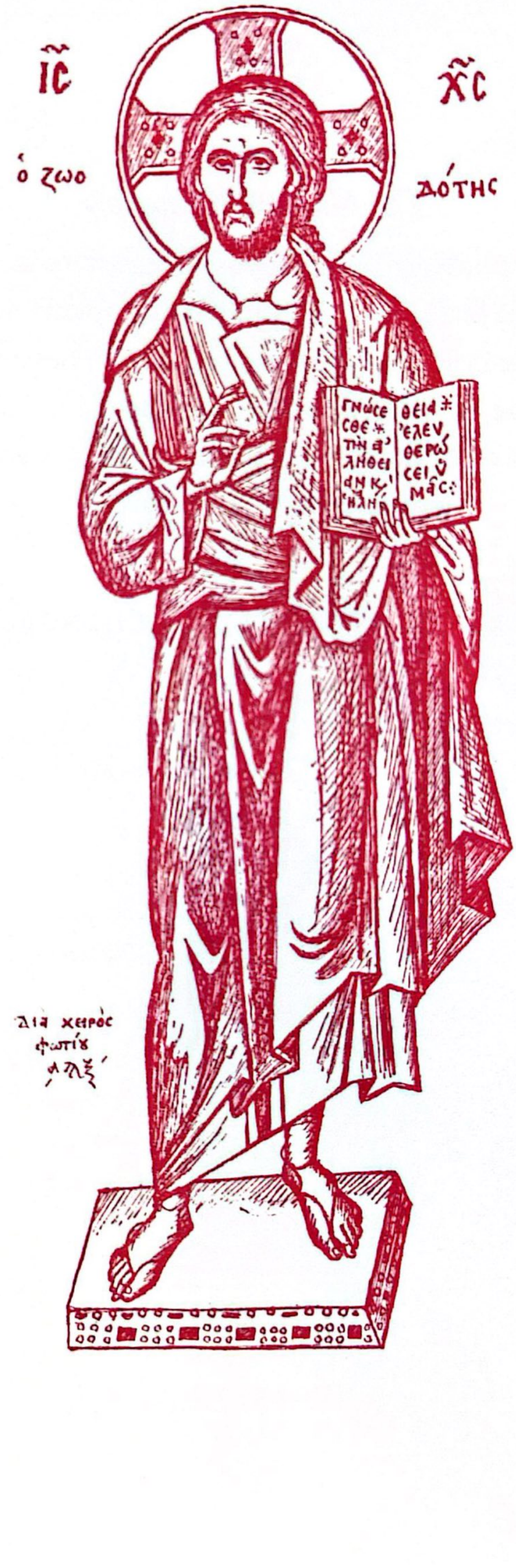
Rejoice, O Wood most blessed.

KONTAKION

Plagal of Fourth Tone

O THOU thrice-blessed and all-worshipful Cross of Christ, all we the faithful venerate and magnify thee, being joyous at thy divine Exaltation. But as the trophy and unconquered weapon that thou art, by thy grace, protect, cover, and shelter those who cry to thee:

Rejoice, O Wood most blessed.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GLORY BE TO GOD FOR ALL THINGS. AMEN